

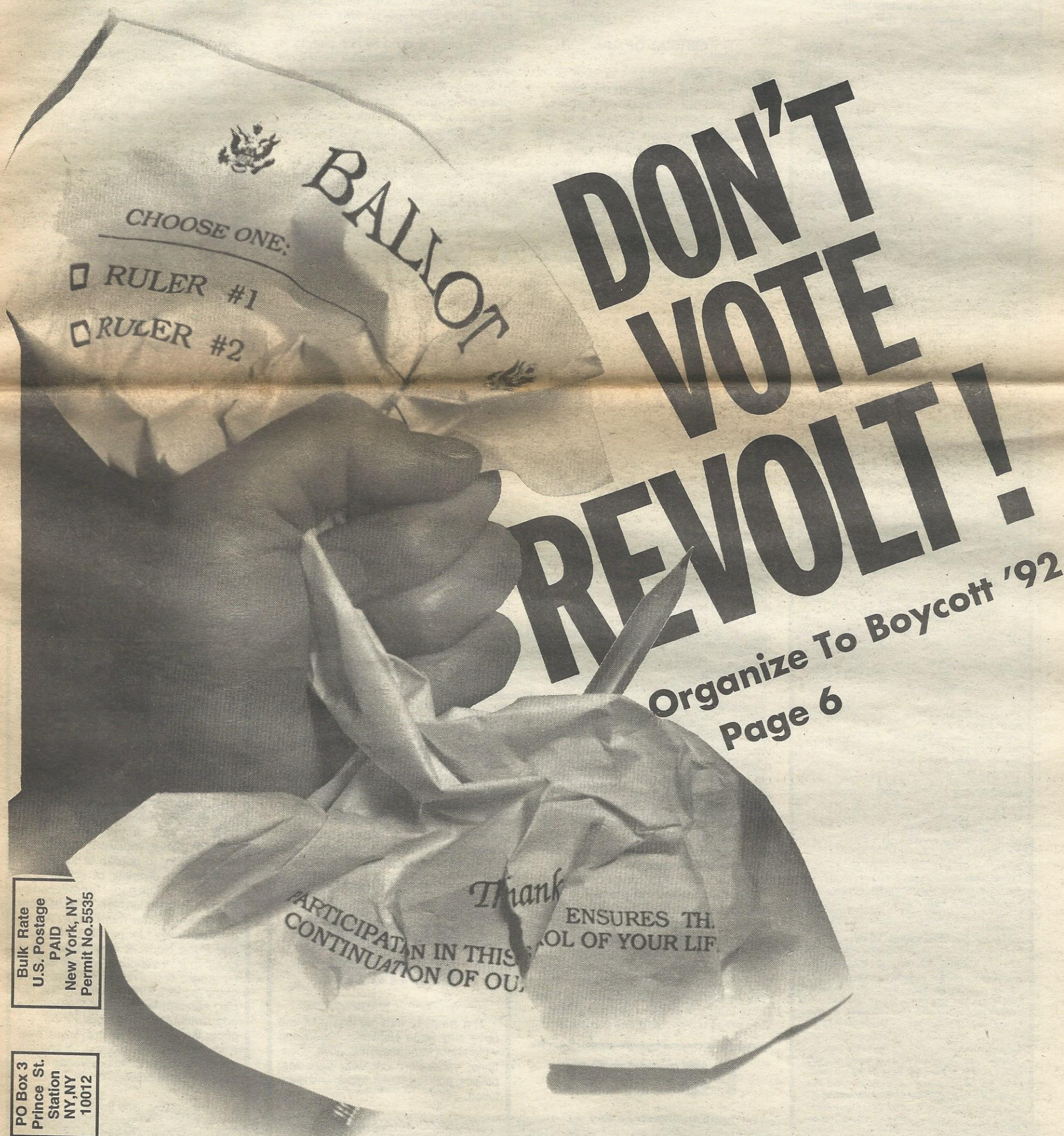
LOVE AND RAGE

A REVOLUTIONARY ANARCHIST
NEWSMONTHLY

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Queers Riot for
Their Rights
page 13

Anti-
Authoritarians
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ALSO INSIDE:
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Letters

CASTRO DEAD?

Greetings *Love and Rage*,
Received your paper and enjoyed it very much, thanx for the renewal notice which I've filled out and returned. But tell me, why did your newspaper's latest edition run the front page photo and headline saying "Castro Dead of a Heart Attack" (??).

Struggle,
Sundiata Acoli
Leavenworth, KS

NEWS TO US

Dear *Love and Rage*,

You reported in your August issue that Castro died of a heart attack. I was told by very reliable sources that he was in fact bored to death after reading the newly revised political statement. Please set the record straight.

Love & Kisses,
Mizz Lulu Headbanger
Brooklyn, NY

Love and Rage is created by the *Love and Rage* Network, a group of supporters who are in general agreement with the *Love and Rage* Political Statement and contribute time, money, and energy to *Love and Rage*. Major decisions and overall policy are made when all the supporters gather for a conference — roughly once a year. Less major interim decisions (consistent with decisions of the conference) are made by a Network Council of people from many regions that meets at least once between conferences. Any group with a genuine interest in the project may send 2 voting delegates to Network Council meetings. Decisions requiring faster action (consistent with decisions of the conference and Network Council) are made by an elected Coordinating Group which consults with the Production Group (PG) by phone and mail. Day to day decisions are made by the PG, resident in New York City, where the paper is published. In some cities and regions, *Love and Rage* supporters have organized themselves to cooperate in support of the paper on the local level and they sometimes plug into the rest of the network through their group or collective. Other supporters work alone.

Most *Love and Rage* supporters are active in efforts to change the world above and beyond publishing *Love and Rage*. Supporters are involved in a broad range of local groups and non-groups, publications of various sorts, and issue networks and organizations that work nationally and internationally, and they often write about their activities in *Love and Rage*.

The *Love and Rage* Network is not a closed circle of friends. If you are in general agreement with the Political Statement and are comfortable pledging your time, energy or money to our joint effort, you can become part of the Network and participate fully in the decision making process. Ask the person who sold or gave you the paper, or write to:

Love and Rage
Box 3 Prince St Station
New York, NY 10012
(212) 925 7966

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We try to go to press by the second weekend of each month, so we ask that submissions be in the office by the first of the month. We try to mail the issues by the third weekend of each month, though that is often not possible because we don't have the money. If you are having trouble getting the paper please call the office.

Boring Disclaimer:

Look. Articles, letters, Notes of Revolt, and other things printed in *Love and Rage* do not necessarily represent the opinions or views of the Production Group, Coordinating Group, Network Council, Conference or anyone involved in the *Love and Rage* Network. We print a variety of articles for a variety of reasons, including: articles we don't agree with because we believe that they are interesting or provocative. So there.

HOLD THE SCREAMING RHETORIC, PLEASE

Dear Friends,

I was fortunate enough to come across copies of the last two or three issues of *Love and Rage*, and was very impressed by how much the paper has changed. I had been avoiding *Love and Rage* for about a year, as my patience for screaming rhetoric is extremely thin these days.

Since the heyday of *Open Road* in the mid-seventies, North America has needed an anarchist paper that is readable, informative, and actively in search of a truly liberatory perspective that can help us all through these often-disgusting times. I am pleased to see that *Love and Rage* is ready to try to fill that important niche.

Here are a few bucks for a subscription.
Love and Anarchy,
Brian Tokar
Plainfield, VT

CRITICAL OF ARA

Love and Rage,

A march was staged on the East Side of St. Paul this summer, employing what the organizers claim are "creative" new organizing techniques (see August 1991 *Love and Rage*). What failed to get into print about the march was that it created huge rifts among Minneapolis anarchists, and that only the most brief and invasive advertising went into "organizing" for the march. The fact that *Love and Rage* was used as a propaganda rag by Anti-Racist Action, glorifying a typical leftist demonstration, is really disturbing.

The article for *Love and Rage* didn't even mention any dissent among anarchists about the obvious invasiveness of the march. It was organized and staged by the Minneapolis-radical chic to point out the racism among poor whites in a hundred year old poor ghetto forced to integrate because of yuppie gentrification on the other side of town. The march was supposedly against neo-Nazi youth — fine, you want to bomb with them, do so, but don't drag your holier than thou "politics" (sic), plus media from all over the city, to make the East Side look like stupid white trash, unable to figure things out for themselves.

And looking at the march, which was just the latest attempt to apply our far blown, ideologically bound ideals to a "real" situation, I'm left with dismay and anger.

The Politics (and I use the term deliberately, with all the negativity intended) that went into the march included manipulation, coercion, and self-advancement. Pretty revolutionary, huh?

Before the march, you, ARA, never approached any of your acquaintances who grew up on the East Side, and who were lucky enough to escape drug deaths and pregnancy imprisonment to ask their advice or support. Instead, when they came to you, you shouted them down with your polite academic bullshit, or ignored them, or even worse, slandered them as "defending racists." And then used their critiques to fine tune your message. That's manipulation, that's politics.

The march wasn't organized, it was staged. A month before the date (set by ARA), there had been virtually no contact with the East Side. "We haven't really contacted any organizations, the march is still a month away." Apparently, it was more important to do spray painting and surveillance of Nazi skinz than to ask anyone on the East Side what they would like to do about

racist violence. More important to write leaflets with all the correct language than to work with people on the East Side — poor people, black, white, asian whoever, on what they say are their problems.

Because that's what it takes. If we continue to define all the questions, we'll be stuck in the same textbooks. If we get out and try to listen, we'll be challenged, and we'll probably learn something new — even from people you'd define as "racist."

Issue-of-the-month clubs abound among dissatisfied intellectuals. Language is the battleground for academics, as if using the correct terms will change reality. Pronouncements like "I'm dedicated to fight racism my whole life" are great, but they mean next to nothing. Statements like "This march isn't against the East Side, it's against racist violence" fly in the face of a history of people putting down the East Side. People there are poor, and they've been shat on by rich people, by academics, by politicians all their lives. You hold a protest on their streets, and no matter what you say, you're seen as protesting against them. Hold a rally and picnic, or cultural fair and dance, shit, anything positive and you're seen as crazy by the so-called politicians.

Abstraction and words become an escape, and that's the problem with being PC. You define yourself by the words you use, but the fact that you rely on words instead of actions defines you even more clearly. Misguided actions aren't all bad, if you stick around to pick up the pieces afterward. But ARA is now onto more important things. Their "community organizing" on the East Side mostly consists of surveillance of Nazis. And now the media is focused on campus Nazis at U of Minnesota. Good luck, ARA with your new venture among the pseudo-community of students. People there are young and resilient. Let's hope you can't insult them as bad as you did the East Side.

Jonathan Dregni
Minneapolis, MN

AGAINST CLASS REDUCTIONISM

Love and Rage,

Futura Demibold's article "Black Liberation and Anti-Semitism" and Jeff Nygaard's "Fighting The Celebration" offer similar analyses of the relations between different "races," (or, more precisely, nationalities) within the US. Demibold lays the blame for Black anti-semitism at the feet of the "tendency...to blame another ethnic group that has 'made it,' instead of blaming the system." Nygaard names that system and says "This is a prime time to forge new alliances that cut across barriers of race and gender and unite us around the issue of class in North American society." Both of these statements reflect what I think is a superficial understanding of how nationality (or "race") functions within the US.

Many anarchists, like many Marxists, locate the root of all forms of oppression in the relations of economic exploitation between economic classes. This "class reductions" analy-

sis is a major obstacle to fully comprehending the complex intersection of authoritarian social relations that define US society. By reducing all forms of oppression to features of the "class system," class reductionists make the creation of a multi-racial working class movement a priority over winning self-determination, including political independence, for the oppressed nationalities within the US. The problem with this set of priorities is that it ensures that the "multi-racial working class movement" will be dominated by white people who will hold positions of power and privilege until the oppressed nationalities win real self-determination.

White radicals are generally much more eager to "forge alliances" with members of various oppressed nationalities than to immerse themselves amongst white workers and build an anti-racist movement that will put a brake on racist violence and make such alliances meaningful.

Black anti-semitism is poison. But it can not be meaningfully understood without honestly facing the real experiences of Black people with Jewish teachers, doctors, social workers, landlords, and movie makers, as well as civil rights workers and supporters of the Black liberation movement. Those experiences are best understood as taking place within the context of white supremacy. White supremacy was constructed by subordinating the many diverse national identities of European settlers and immigrants to a largely English and German identity of "whiteness." Jews have played particular roles within this process, as, of course, have the Irish, Italians and other nationalities. The process by which different European nationalities were incorporated into a white supremacist social system while Indians, Africans, Mexican, and Puerto Ricans were conquered, enslaved, and colonized, needs to be understood if we really want to build a multi-national movement that can tear this system down.

The Columbus Quincentenary, the poisonous ideas of Leonard Jefferies, and the events in Crown Heights can not be understood, let alone dealt with, with appeals for "brotherhood" or to "unite...around the issue of class." Class reductionism amongst white radicals blinds us to our parents' and our own participation in white supremacy. Until we confront this legacy, our talk of multi-national unity will remain a self-serving delusion that will impede, not advance, the fight for a libertarian society.

Christopher Day, NYC

If You Like Love and Rage

(or if you don't)

And would like to contribute to the paper, you can do so in many ways. We are always looking for articles, poetry, photos, graphics, short fiction, letters, etc, etc. If you think that we wouldn't publish your work, think again! We really try to publish a diversity of stuff from a diversity of sources, so send it to us. The paper is produced by a volunteer group in New York, who are always looking for more help. A Discussion Bulletin for people in the *Love and Rage* Network is produced by a group in Minneapolis. We are looking for groups or individuals to do all sorts of things, including: promoting the paper, researching radical bookstores and distributors, making sure that the paper is distributed and reviewed everywhere it can be, etc, etc. If you are interested in participating, please call or write us at the office:

Love and Rage
PO Box 3
Prince St Station
New York, NY 10012
(212) 925 7966

Discussion Bulletin

The monthly internal organ of the *Love and Rage* Network. Read and write about intrigues, imbrolios, vacations, vacancies, debates, debacles, politics, policies, looks, lacks, and revolution.

Available for some stamps from:
RABL
PO Box 10854
Minneapolis, MN 55458-3854

POETRY!

We are planning on having a center-spread dedicated to poetry in one of the next 4 issues. We are looking for poetry from all over North America. Photos and graphics too. So send us some.

Notes of Revolt

Homeless Camps Raided

NEW YORK CITY — In the early morning of October 15 a massive deployment of police descended on two vacant lots where homeless people evicted from Tompkins Square Park earlier this year had been living (see *Love and Rage*, September/October 1991). The police operation did not come as a surprise. Activists had posted warnings the night before and alerted the Eviction Watch network. At 4 am it was confirmed that the raids would in fact happen that morning. Activists began to gather at Dinkinsville, named after the city's mayor, and some barricades were built. During the hours of waiting, bitter divisions arose within the encampment over what type of defense should be employed, if any.

At about 6 am, before the police arrived, a row of shanties at the back of Dinkinsville caught fire. Fire also broke out at the Ninth Street lot. It is not clear who set the fires or why. Apparently a small number of people living in the lot implemented the scorched earth policy without consulting any of the other residents. Fire engines were let through to extinguish the fire which had already destroyed people's belongings and was threatening an adjacent apartment building. The convoy of police vehicles that had begun assembling earlier that morning moved in and began to disperse people from the area.

Work crews immediately began to fence in Dinkinsville. By evening all was quiet. Only a handful of the former residents of Dinkinsville and the Ninth Street lot remained in the area. Food not Bombs came out that evening to serve meals and almost no one lined up.

Bye Bye

A BRITISH historical revisionist, who claims that the Holocaust was a "lie," was kicked out of a downtown Ottawa hotel and ushered out a back door to avoid angry protestors.

David Irving, a neo-Nazi propagandist and all-around misanthrope, left the Skyline Hotel under police escort while 30 protestors chanted "Nazi Scum Off Our Streets" in front of the building.

Hotel manager Hans Jastner said he kicked Irving out after seeing his promotional posters on the wall. Jastner said that the meeting room had been booked under false pretenses by a group called "Canada Endeavor." However, the Skyline Hotel has been the location of several ultra-right wing groups and conferences in the past.

The protestors were made up of members of Queer Nation, punks, anarchists, and people simply fed-up with the rise of the new right. Irving has managed to offend all groups in society except white, heterosexual, upper class men, and is well known for his verbal attacks (and support for physical attacks) on Jews, Blacks, wimmin, and gays.

Squatter Parade

ON SATURDAY October 12, New York's Lower East Side squatter community held a parade. The festive event was a way of reaching out to other residents of the Lower East Side, and celebrated the many positive aspects of squatting. The 175 participants carried props, banners, musical instruments, pulled floats and handed out leaflets as the parade wound its way through the neighborhood. The parade was well received by onlookers, a number of whom joined in for a while. After three hours the parade returned to its starting point: Tompkins Square Park (or to be precise, in front of Tompkins Square; the park remains closed). As the parade headed east on Saint Marks Place and approached Avenue A, toward what was the main entrance to the park, a couple of participants went over the fence. Police began to grab, shove and push people. It must have been quite embarrassing for the cops posted at the park to be caught off guard by a squatters parade — but they made no arrests.

Local politicians and squatters have been engaged in a propaganda war. The squatter community has been under attack in the media and is mobilizing for impending eviction attempts. One squat has already been closed. A "squatter's ball" sponsored by Eviction Watch was held at The Living Theater on November 9.

May Day 29 Trial

POLICE and Government repression, a feature common at Tompkins Square, has for the first time brought forth felony indictments from a Grand Jury. The May Day 29 defendants (*Love and Rage* November, 1990), if found guilty, are facing mandatory sentences ranging from 4 to 25 years.

The May Day 29 are a group of people arrested at a riot which occurred at Tompkins Sq. Park on May 1, 1990 during the Resist to Exist/Squatter May Day Concert. What began as a celebration of unity & solidarity ended with the familiar faces of the Ninth Precinct attacking the stage, beating those in their path, pushing some into equipment and others off the stage. Naturally, some challenged the cops's assumption of their right to beat-up people.

Thirty-seven of the 47 witnesses for the prosecution happen to be NYC police, while the other 10 are members of the reactionary DAC (Democratic Action Club) — a small right-wing organization dedicated to making the Lower East Side friendlier to real estate developers.

The pre-trial hearings have already shown that this will be one of the most interesting political trials in recent New York City history. One of the defendants, who is defending herself, introduced a motion asking that the American flag be removed from the courtroom, contending that the court cannot be impartial when displaying this flag while not allowing the black flag to be present. While this motion was denied by the court, a similar motion demanding that police remove the American flag that some of them wear attached to their badges, was accepted by the court.

If you live in the NYC area, come support the MayDay 29.

The Chop Stops Here

THE Minneapolis chapter of the American Indian Movement organized demonstrations against the Atlanta Braves and their "Tomahawk Chop" cheer outside the Minneapolis Metrodome during the World Series. AIM attempted to use hometown cheerleading to gain support for the case against racist stereotypes and was pretty successful with the daily papers hyping AIM's demonstrations and encouraging folks to support AIM. The mayor even got into the act by calling on Atlanta to change its nickname. Of course this official support did not last long — at the end of game 6 some Native youth confronted some Atlanta fans dressed in fake war

paint and headdress who had been taunting the AIM demonstration with their foam "Tomahawks" (the same kind that Braves owner Ted Turner waves along with girlfriend and well known anti-imperialist Jane Fonda). A scuffle ensued and six Native youth aged 12-17 were arrested by Mpls.' Finest.

the student walk-out and distribute information on struggles that ARA is involved in, including *Love and Rage*. After the rally, ARA members joined the picketline at St. Cloud's Frigidare plant where 1500 members of the International Association of Machinists are out on strike for better medical coverage and an end to paycuts.

St. Cloud Struggles

BLACK students walked out of class at St. Cloud State on October 16 to protest racist harassment by St. Cloud Police and school officials. Added to this was the demand for more Black faculty. Six members of Twin Cities ARA made the 50 mile trip north to St. Cloud to support

Grover Free!!!

LAST month we reported that anti-racist activist Grover from Cincinnati had been jailed for smashing nazism (one by one). Well, he's free! Grover was able to get released on shock parole. Yaaaay!!

Youth Go Shopping

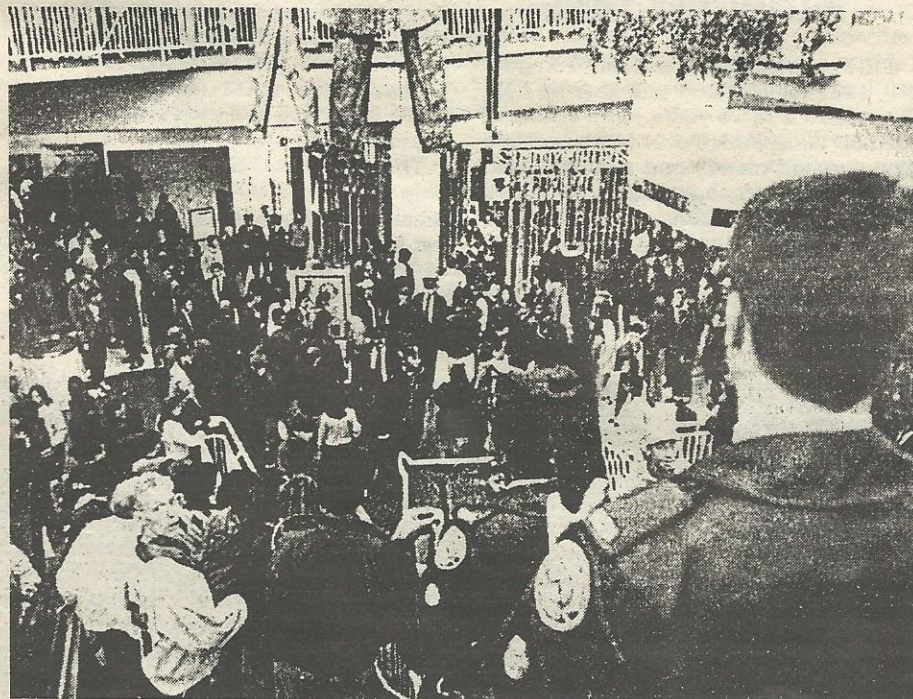
A group of more than 100 teens flooded through the doors of Eaton's Centre Mall in downtown Ontario, and surged through a clothing store in an appropriation spree.

They poured into the "Stitches" clothing store and took expensive jackets, trousers, and shirts as bewildered staff and three security guards stood helplessly (helpfully?) watching.

"It was crazy. I've never seen anything like that before in four years," said assistant manager Paul Illy, "I said 'close the doors!' but it was too late."

Over the next hour anti-riot police on horseback pushed in to break up a crowd of over one thousand people that had gathered on Young Street outside the mall.

More than a dozen police cruisers raced to the mall from neighboring precincts. Police officers carrying shotguns emerged from the cars to protect the prosperity of the capitalist class from further incursions. Surprisingly, the cops managed to not shoot themselves or anyone else. Five arrests were reported, but no charges were laid.



"Stitches," like most chain clothing stores, imports clothing from the third world and US sweatshops and sells the items at a huge profit. The store clerks are paid minimum wage with no benefits.

Perhaps the idea that "Labour should be entitled to all it creates" has dawned

on working class teens in Toronto, and maybe they are simply using direct action to implement the concept. Or maybe they're just a bunch of rich kids who know they're above the law. Either way, "Stitches" loses.

Subscribe to Love and Rage

Subscribe to *Love and Rage* and have every issue of this revolutionary anarchist newsmonthly delivered to your door by a uniformed agent of the State. Indicate your preference and send your check or money order to:

Love and Rage
Box 3, Prince St Station
New York, NY 10012 USA

___\$9 for a third class subscription (slow mail, no envelope)

___\$13 for a first class subscription (fast, in an envelope)

___GI? PWA? Prisoner? Check here for a free subscription

I would like to support *Love and Rage* with a monthly pledge of:

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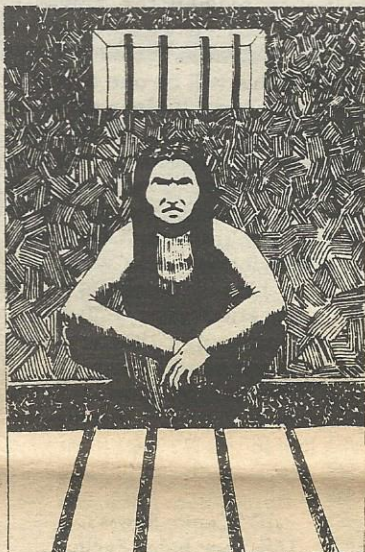
Anarchist Black Cross

Total Resistance Lives

WE received the zine "In Total Resistance" from the Seattle Leonard Peltier Support Group at the beginning of September. The issue is an updated version of a series of zines put out by various Leonard Peltier Support Groups, the last one published five years ago. They cover Leonard's case extensively, with background information and statements from Leonard, an update from Bob Robideau, National Coordinator for LPSG, and poetry and writing by prisoners. There is an overview of the entire case, the politics involved, and information from Marion Prison. Hopefully they will be able to continue putting this out on a semi-regular basis.

The pamphlet is available for \$4, or for indigent prisoners they will accept a dollar in stamps.

Seattle Leonard Peltier Support Group
P.O. Box 2104
Seattle, WA 98101



And More "Resistance"...

THE Summer/Fall 1991 issue of *Resistance* is out. An "Autonomist and Anti-Imperialist Magazine" coming out of Vancouver, BC, this zine brings the "news" you won't find anywhere else. They write about and support the kinds of direct action other @ or "left" journals wouldn't touch with a pole. Lots of folks seem to have strong reactions to the content, finding it too violent, too macho, militarist, etc. Many, if not most of the groups covered are not anarchist, or anti-authoritarian, but the news of their actions is important, and this is the place to find it. This issue is the best thus far, with articles on the Gulf War, actions in West Germany, while the bulk of the text is a special section on native struggle.

In "Dossier: Native Resistance in Canada," there is an update on the Mohawk struggle in Oka, prisoner news, and an interview with Ellen Gabriel, talking about women's involvement at Kahnésake.



Resistance c/o Friends of Durruti
PO Box 790 Station A
Vancouver BC, V6C 2N6 CANADA

Palestinian Women Imprisoned

WOMEN'S Organization For Political Prisoners (WOFPP) in Israel, is a support group for Palestinian women political prisoners being held in Israeli prisons. These women, who range in age from 12 to 62, are subjected to long detentions

without trial, lack of medical care, isolation, and psychological and physical torture. The WOFPP collective encourages correspondence with the prisoners to break down some of the isolation. The collective can supply you with information on specific women and on-going campaigns on their behalf.

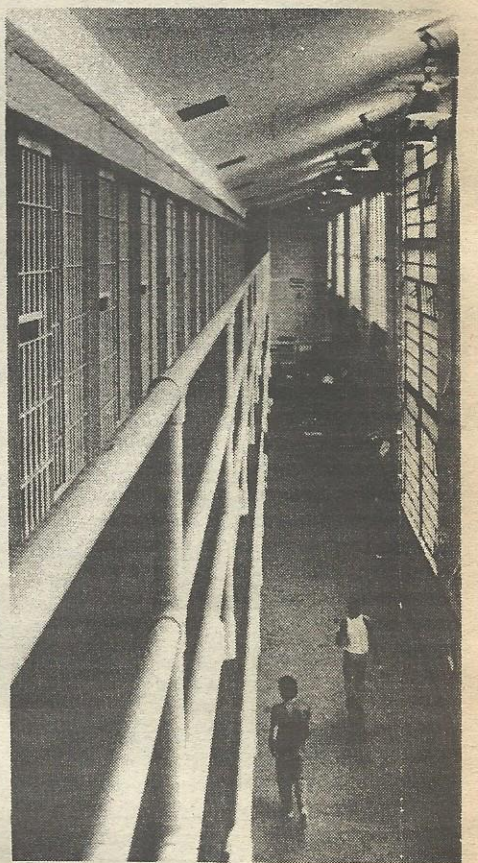
WOFPP
POB 31811
Tel Aviv, Israel
Tel/Fax (3) 294-510

Following is a listing of the names of just a few of the prisoners being held. These women can all be reached at the same address. Hasharon Prison, P.O. Box 7, Evan Yehuda, 40550 Israel: Rola Abu Daba, Miriam Ziadi, Lamia Maaruf, Ataf Aliyan, Zahara Karaush, Saud Maragha, Intissas El-Qaq, Fatme Abu Bakra, Fadwa 'Abasi, Rana Tawfik Sha'aban, Amal 'Auda, Nidal Salah, Nada Hamed, Intisa Odeih, Samiha AbdelHaq, Marwa Katmira, Hirbyeh El-Masri, Intissar El-Muttur, Efaf Al-Salaime.

F.B.I. loses one (it's about time)

DHORUBA BIN WAHAD, the former Black Panther who was only recently released after 17 years in jail, has won again in his ongoing court battles. After 17 years in jail for the killing of two cops, Dhoruba was "freed" when a state court ruled that the DA's office withheld witnesses statements. After his release, Dhoruba filed civil rights lawsuits claiming that he was framed by the COINTEL-PRO sweeps targeting activists in the 60's and 70's.

In this most recent court case the judge ruled that the FBI had defied a previous court order to disclose the name of an informer who had given the F.B.I. Dhoruba's address book. Dhoruba was awarded \$5,280 to cover attorney's fees incurred in an attempt to force the agency to reveal its source.



Prison Guard Punished for Sexual Assault

IN the last ABC section we had an article titled "Harassment Inside and Out" concerning an assault against a prisoner in Ohio. Jamie Jones was harassed and sexually assaulted by a guard, Kelly Buchanan, in the Ohio Reformatory for Women. Jamie's complaint against the guard was not the first, but the prison chose to ignore the problem.

Since we received Jamie's original letter, telling us about the situation, the guard has been convicted and jailed. He is serving an unknown sentence somewhere in Ohio.

RAINBOW HAWK FREED

AFTER spending over 8 years in jail, U.S. political prisoner Rainbow Hawk, framed up on drug charges, has received parole. Rainbow's earliest release date is November 29. He'll continue to appeal his conviction in order to prove that his incarceration was due to his ties to the counterculture Rainbow Family. He thanks all that sent letters to the Parole Board in support of him, many from the former Soviet bloc. Rainbow's case was twinned with that of Soviet political prisoner and Free Initiative founder Sergei Troyanski, whose case is very similar to Rainbow's.

In the last act of Rainbow's solidarity campaign, Moscow's Free Initiative delivered a petition for him to the US Embassy September 16, the week that his parole hearing was held.

Rainbow will need clothes, if you can help write:

Bob McGlynn
528 5th St.
Brooklyn, NY 11215 U.S.A.
Tel: 718-499-7720

RAINBOW HAWK'S CODEFENDANT PRODUCES TAPE

HI, I have been in prison since August 4th, 1983 for LSD and will now be held for at least 2 more years. The owner of the LSD was paroled over two years ago since he had money and a lawyer, and my other codefendant Rainbow Hawk was recently granted parole (and he was innocent altogether), and then there is me.

I was a street piano player in the 70's and early 80's between Rainbow Gatherings. This is my first time in prison and I

got 8 1/3 to Life and the case was one of agency entrapment. I only had access to small amounts and this informant, Alex Mandelman, kept hassling me to find huge amounts for him.

Suffolk county, where I was arrested, has been investigated by a commission and was found to be extremely corrupt. My case is now on its last leg in the Federal Court and I have been trying to find ways to get a lawyer for my case as well as for Rainbow Hawk's case, though he'll be out on parole, it is for life.

I have a tape that I managed to record while in my cell in Attica prison about 5 years ago.

This tape is all I have and a mother to help communicate. It is the tape of this music that I hope to get me a good lawyer for my case in Federal Court. If you can dig it, help out by getting a tape. It would be a nice gift for someone too. I'll need to sell as many tapes as possible by December.

BEFORE DECEMBER 1ST, '91
\$ 8.00/\$5.00 for prisoners

To: ESCAPE c/o P. Riden
777 Barb Rd., RR31
Vankleek Hill, Ontario
KOB 1R0 Canada

AFTER DEC. 1ST, '91
\$10.00/\$7.00 Prisoners

To: Woodstock c/o
Josephine Fridella
P.O. BOX 141
Farmingdale, NY 11730

(WOODSTOCK, AKA)
Leonard Joseph Fridella 84A2207
Oneida Correctional Facility
P.O. Box 4580
Rome, New York 13440

CONTACTS

To learn more about political prisoners, prisoners of war, and prisons in North America, write to any or all of the following groups:

Anarchist Black Cross Toronto
PO Box 6326 Station A
Toronto, ONT M5W 1P7
CANADA

Friends of Liberty
Box 95686
Seattle, WA 98145-2686

Anarchist Black Cross Vancouver
PO Box 2881
Vancouver, BC V6B 3X4
CANADA

Anarchist Black Cross New York
PO Box 20521
Tompkins Square Station
New York, NY 10009

Anarchist Black Cross
San Lorenzo PO Box 215
San Lorenzo, CA 94580

Anarchist Black Cross
Latino Americana
PO Box 451208
Miami, FL 33245

The ANTI-WARrior
48 Shattuck Sq.
Berkeley, CA 94704

Prisoner's Legal News
PO Box 1684
Lake Worth, FL 33460

Through The Walls
472 Albert St
Kingston, ONT K7L 3W3
CANADA

Bulldozer
PO Box 5052 Station A
Toronto, ONT M5W 1W4
CANADA

Leonard Peltier
Defense Committee
PO Box 583
Lawrence, KS 66044

Committee to End
The Marion Lockdown
343 S. Dearborn, Suite 1607
Chicago, IL 60604

Project 1313
PO Box 1313
Lawrence, KS 66044

Wimmin Prisoner
Support Network
PO Box 770, Station P
Toronto, ONT M5S 2Z1
CANADA

BY KIERAN FRAZIER

S EVEN HUNDRED PEOPLE filled the plaza in front of the Northrup Auditorium at the University of Minnesota on October 9th to protest a neo-nazi student group. The Coalition Against White Supremacy (in which Anti-Racist Action plays a strong role) sponsored the demonstration in response to the formation of the "White Student Union" and the viciously racist opinion pieces its members were getting printed in the University newspaper. The crowd was loud and lively chanting "No Nazis! No KKK! No Fascist USA!" and "Racist Sexist, Anti-Queer! Nazi Scum Get Out of Here!" and cheering speakers from the African Student Cultural Center, Asian American Student Cultural Center, the Student Gay Lesbian Bi Association, the Young Socialist Alliance, the Progressive Student Organization, and Anti-Racist Action among others. Heading up a small counterdemonstration was Tom David, the leader of the white student union and author of an opinion piece in the *Minnesota Daily* that began by quoting Bob Matthews, the leader of the neo-nazi terrorist group the Order, and ended by calling for the immediate creation of a whites-only republic within the US and posting the National Guard at the borders with the instructions "if it ain't white waste it!"

While ARA would've been down for it, the mood on campus and within the coalition was against forcibly removing or simply smashing the fascists. So a long banner reading "STUDENTS TAKE ACTION! FIGHT RACISM! Anti-Racist Action," along with a PSO banner, were used to block the nazis and minimize their presence. After nearly an hour the nazis decided it was time to leave, and a contingent of demonstration security escorted them from campus. While some group security tried to keep other demonstrators from following, some ARA folks started chanting "No Nazis, No KKK No Fascist U.S.A!" and "On Campus, on the Streets, Nazi Scum Taste

ARA Confronts Racists in Minneapolis, Again



St. Cloud State Professor speaks in front of A.R.A. banner at Black Student Strike (See Page 3).

Defeat!" hoping to get some kind of spontaneous march started. This was partly successful — about 75 or 80 people joined in.

ARA and other Twin Cities activists first became aware of Tom David when, in late July, he placed an ad in the *Minnesota Daily* inviting students to join his white student union. Several much-hyped stories in the *Daily* followed. Although at first Tom David claimed to have no racist intentions, seeking only to "promote white culture," ARA smelled a nazi. An ARA member called David pretending to be racist skinhead interested in joining. In this conversation David revealed his true politics, informing us that he corresponded with Tom Metzger and William Pierce author of the neo-nazi cult classic *The Turner Diaries*. With this information and a revealing interview in the *Daily*, it was obvious what David's agenda really was. Anti-Racist Action plastered the entire campus with informational flyers about racists organizing at the University and urging students, faculty and on campus workers to militantly oppose them.

Next, ARA initiated a meeting to form a coalition the first week of the fall semester. Invitations were given to all the student cultural centers and all the progressive student groups but the meeting was not promoted publicly until the *Daily* got wind of the meeting and urged students to attend. Two hundred students showed up at the meeting and the Coalition Against White Supremacy was born; larger, whiter, and slightly more liberal than expected.

The coalition remained large before and after the October 9th demonstration, and ARA has continued to participate, although not without problems. Because ARA's membership is both young and politically anti-authoritarian (which are very good things) the group has not always been well organized or prepared for other groups' political bullying within the coalition.

Other tensions within the coalitions are coming to a head, whether some kind of unity can be maintained remains to be seen. One of the bigger disagreements is over a forum held

the week after the demonstrations. The forum was sponsored by a number of campus groups (who are also part of the coalition) to discuss the implications of white supremacy. So far so good.

The fact that ARA was not invited to endorse or participate in the forum seemed curious but not too serious, until it was learned that Tom David of the White Student Union was to be a panelist. ARA generally holds the position that all nazi organizing from speaking to violent attacks must be opposed because it is all part of one strategy, a strategy of genocide. The other main reason A.R.A. opposed giving David a seat on the panel was our feeling that the question of whether David had a legitimate ideology, whether his ideas were bad or good, had been settled weeks ago. It was time to move on to the question of how to stop the White Student Union. To give David another opportunity to spread his racist garbage, to put him on a panel with anti-racists was a foolish move.

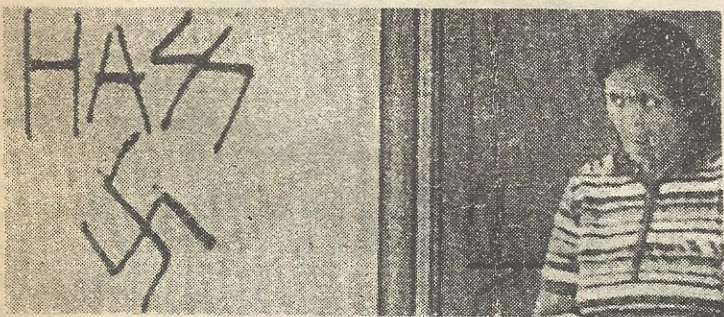
ARA handed out a flyer at the forum asking people to join in shouting down the nazi when it was his turn to speak. ARA and our supporters numbered about 30, the total audience was a few hundred. When David rose to speak there was lots of noise, many joined in jeering the Nazi, many also thought David's "freedom of speech" should be respected and attempted to silence us (go figure). David managed to get through his speech but scurried away with police protection right afterward — not sticking around for questions or ARA's greeting party. After the forum, dozens of students stopped by the A.R. lit. table to check out information, argue with us about "free speech," or ask how to join.

It is important to note that David is not just some racist kook, but a national socialist organizer, part of a national movement towards regroupment of the far right (skinhead street fighters, anti-semitic farmers, neo-nazi intellectuals like David). Although this movement has suffered some recent defeats, namely the Southern Poverty Law Center's successful suit against Tom Metzger which led to the organizational collapse of the white Aryan Resistance, in the Twin Cities this process of regroupment is moving firmly ahead. The Free Association Forum is a coalition of the Minnesota Klu Klux Klan, the Posse Comitatus, the national Socialist Movement, the Northern Hammer Skinheads, and David's White Student Union.

These Fascist organizations are a real threat, and therefore must be countered by a militant anti-racist movement. Anarchist participation in such a movement will make the movement more democratic and more militant, and will force us to deal with questions that have been ducked for too long, like what is our analysis of white supremacy and national oppression and why the anarchist movement is so white.

(See Page 13 for a Late Breaking Development)

Autonomists Challenge Germany's Neo-Nazi Menace



BY JAN KRAKER

S INCE REUNIFICATION on October 3rd of last year, Germany has seen a frightening increase in far-right nationalism and youth neo-nazi violence. This problem has been made more acute by the continued arrival of hundreds of asylum-seekers each day, fleeing the political repression and economic devastation which imperialism has brought to their homelands. Many of these immigrants come to Germany from Turkey, North Africa, and Asia, seeking the refuge which is allowed to them under Germany's constitution. Indeed, it is this refugee-clause in the constitution which the German Parliament is currently seeking to change as Europe prepares to close its borders to all "unwanted" (read non-white) refugees with the coming of Capitalist Unity at the close of 1992.

To confront the growing right-wing menace — in particular violent attacks by neo-nazi youth gangs on foreigners

— Germany's autonomist scene has been trying both to generate resistance to right-wing attacks, and to offer concrete solidarity to Germany's immigrant communities. On August 22, the clandestine autonomous group the *Revolutionäre Zellen* (Revolutionary Cells), bombed the Immigration Division of the Provincial Administration building in the city of Boblingen, to protest Germany's racist immigration policies. The attack, which injured no one, resulted in property damage totalling DM 500,000 (about \$375,000). More recently, autonomists bombed five empty buses which had been used to move refugees to temporary camps — whose central location made it easier to deport the "undesirables."

Under the motto of "Solidarity with all political prisoners, against Restructuring, Against Racism, Sexism, Together we are stronger!" Berlin anarchists held a street festival along with Turkish youths in the neighbor-

hood of Kreuzberg on Sunday, September 15. Police attacked the festival, resulting in hours of rioting and street-fighting between police and autonomists and Turkish youths, leaving two supermarkets looted, several police cars burnt, six officers in the hospital, and three demonstrators arrested.

While they are quick to violently suppress any anarchist/leftist demonstrations, Germany's police have done little to stop neo-nazi youth gangs from carrying out attacks on foreigners. Over the last several weeks, these attacks have occurred almost daily, especially in the former East Germany. Usually between the ages of 16-18, neo-nazi youths attack foreigners on the street with clubs and beer-bottles, and they hurl rocks and firebombs at refugee centers. On one night alone, 6 houses were attacked in Nordrhein-Westfalen; a school being used as an asylum center in Datteln was burned; 2 houses in Brandenburg were attacked; and an asylum house in Hanover was firebombed. Just days earlier, an Ethiopian man was beaten to death by skinheads in Stuttgart.

The reaction of Germany's politicians has been weak at best. While condemning the violent attacks on foreigners, the government's "benevolent" solution to the problem has been to round up foreigners and place them into refugee camps and to quickly deport — "for their own safety" — refugees who the government believe are "merely" entering Germany for economic reasons.

All the while the German Parliament is debating ways to rewrite the immigration clause in the constitution, thereby codifying the German State's racist outlook on immigrants.

As the state has been unwilling to act on the immigrants' behalf, Germany's autonomous-left has done so instead. Some 400 autonomists travelled to the village of Hoyerswerda in the former East Germany — the site of nightly attacks on foreigners and asylum centers — to confer with local immigrant groups on how best to confront the problem. What about the police? The immigrants and anarchists agree: "They stand by and do nothing. These attacks have been happening...every night. The police weren't around, or they came maybe an hour or an hour and a half later. Only this weekend, when we [the autonomists] were around, were the police out in force." Together the autonomists and the immigrant groups organized a march for September 29th in which some 4,000 people took part. And yet, more than 2,000 police also showed up in Hoyerswerda. The police used water cannons to (once again) disperse the anti-fascist demonstrators. Again street fighting broke out and dozens of demonstrators and police were injured. There were 17 arrests.

Despite vigorous anti-fascist organizing, Germany's far right continues to gain in size and strength, with the tacit approval of Germany's racist police force and Parliament. Recently, several far-right groups formed a new political party, the *Deutsche Liga*

fur Folk und Heimat (the German League for the People and the Fatherland). And on the streets, neo-nazi youths are continuing their campaign of fascist violence. On October 12, an asylum center in the town of Inne-stadt was burned to the ground, injuring several foreigners. Youth gangs wounded several other foreigners in attacks over the weekend of October 12, including a Moroccan man who is now in serious condition in a hospital in the town of Greifswald. Again, although Chancellor Helmut Kohl has condemned these attacks, he sees them as evidence that Germans want the number of refugees allowed to enter Germany to be drastically reduced.

Given the inaction of the biased police force and the racist political approach of the Government, autonomous, street-level organizing is the only way to confront Germany's growing right-wing menace. Anarchist and anti-fascist patrols have been active in larger cities such as Berlin for some time now. But now the autonomous-left is seeking to increase its ties to immigrant groups in smaller towns, particularly in the former East Germany, where neo-nazi groups have been most active and where left-wing activists have had less experience in organizing ways to fight back against fascist violence. German autonomists hope to learn from their experiences, such as at Hoyerswerda, so as to try and provide effective anti-fascist resistance and immigrant solidarity in the turbulent months to come.

1992 PRESIDENTIAL

BY MATT BLACK

When they smile and they ask for my support, I'll give them these words and a bloody nose: "You don't help your enemy when you're at war."
- Chumbawamba

NINETEEN NINETY-TWO will be quite a year. We will be encouraged to celebrate Columbus's "discovery" of the "New World." Western Europe will formally unite for bigger and better capitalism. And here in the US we will be asked to elect the President of the "free world."

SORRY, WE'LL BE BUSY THAT DAY

We will not be in the voting booths. We — you, me and everyone who is working to throw a monkey wrench into this system — will not be working at Campaign Headquarters. We will not be registering voters or polling our friends. We will be on the streets, in our workplaces, in our classrooms — with our friends, family and comrades — We will be boycotting the Presidential election. And we will not be the only ones.

ELECTIONS ARE IMPORTANT

It is not easy to decide to work towards a boycott. Oppressed people have fought bitterly for political enfranchisement, and they have won it. It is not a light thing to boycott the Presidential election.

Whoever is in the White House could reduce or increase welfare, unemployment, medicare, and student benefits. Whoever is in the White House could erase or reinforce women's right to abortion. Whoever is in the White House could roll back or move ahead decades of Civil Rights gains. "Whoever talks of revolution without speaking of its effect on everyday life...is speaking with a corpse in their mouth."

At the same time, the elections and their results are not just important to those oppressed by the system. Those on the top need the elections too. The electoral process, and

the Presidential elections especially, are an important part of the dynamic process of oppression.

It is important that the mass of people either vote in elections, or can be blamed for not voting in them. Within this context, the myth of electoral power is continued and the System itself is never called into question.

Finally, the presidential election is a spectacle. It's another example of the many ways in which we are not actors but viewers — that we don't make our own history, but watch it on TV. The story of this particular show is that liberal democracy is the "best system there is,"



Writing on the wall in El Salvador: "Your Vote Doesn't Matter."

that America is "number one," that white supremacy and sexism are "not problems," and that people who don't like it should "move to Cuba" — since Russia doesn't want us either.

ORGANIZE - FOR THE REST OF OUR LIVES

Where is political power in this society? In the voting booth? In mass organizations? On campuses? In factories? How will the majority of people, who are politically dis-empowered, come to be politically empowered? How will we begin to struggle for real social change and not simply to hold onto what we've got? And how can we maintain the very slippery gains that we have already won at such high costs? Will we

"cast our votes," with the ruling elite's political process — or with the non-voting majority?

WHY A BOYCOTT?

Most people don't vote. In fact, the non-voting majority has won every Presidential election in US history. And it's important to view the Presidential electoral system in its historical context.

The Constitution was written to maintain social order based on the enslavement of Africans, the political disenfranchisement of women, genocide against Native Americans, the oppression of children, and the continued power and privilege

through domestic social movements — the vote was grudgingly extended to women, and then to people of color. These groups fought hard for the vote and finally won it. Yet the people in positions of power are still very white and very male.

Part of the continued success of the electoral system is its aspect of validation. If you can get everyone to vote for either one white male or another, then they have implicitly agreed that that is a fair choice.

The electoral system is a lie. We are told to believe a myth: that voting for president is empowerment — but the truth is that no matter who you vote for, the sexist,

The Commission for Responsive Democracy (a commission sponsored by the National Organization of Women (NOW)), at their September 15 meeting, voted to call upon NOW to initiate a party "dedicated to equality, social and economic justice, demilitarization and a healthy environment." The NOW board has endorsed the resolution, and the next step will be a vote of the membership, at next June's conference. If the membership approves the proposal, NOW will probably take steps to form a party and run candidates, possibly for President.

At the same time, a section of the Union bureaucracy is considering forming a new party, in part through the efforts of Tony Mazzocchi of the Oil, Chemical and Atomic Workers Union. Mazzocchi heads up the Labor Party Advocates, a group which is actively recruiting support with an eye towards building membership for a labor-based party.

Ron Daniels, the former executive director of the Rainbow Coalition, and a candidate himself for the role of President in 1992, has proposed assembling a slate of progressive leaders to run together in the upcoming elections.

These seem to be the major contenders in any move to form a third party. But it is important to keep this in context. Rumors of third party formation fly at every election. It is hard to believe that the mass of NOW's membership or the union bureaucracy will break with the Democratic Party.

The most successful third party candidate in the 20th century was George Wallace — running on a populist and white supremacist platform.

It seems unlikely that the left could field candidates for '92 — other than Daniels, who already intends to run but doesn't expect to win. In any case, the left doesn't have the kind of mass organization and structure to keep candidates directly accountable to the movement. There is no way for them to keep the process truly democratic, and it will tend to be based on personality.

racist government gets in.

Despite this, much of the left bemoans the fact that people do not vote, that we do not take the power that is "waiting for us" in the voting booth. Already this season we have heard the comment that some third party will overcome the non-voters' "alienation and cynicism." Will it really?

THE THIRD PARTY "SOLUTION"

Over the next 12 months, we may see the emergence of one or more "third" parties, and several independent candidates for president. Several different groups have taken steps toward the formation of a new party — none have been decisive.



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ELECTION BOYCOTT

There is also the possibility that these constituencies will merge, or become factions in a catch-all formation. And it seems likely that the "progressive" left will support whatever grouping emerges at the end of next summer. The more constituencies it contains the better, in some ways.

While the likelihood that there will be a serious third party candidate in the 1992 Presidential election seems small, it's important that we take the emergence of new parties seriously. We need to state our critique of third party solutions clearly and often.

First we need to challenge the belief that a "progressive" third party will be able to effectively challenge the way that power is controlled in the US. Look at the experience of third parties in other countries, such as the Greens in Germany. It seems unlikely that a third party could effectively establish itself and challenge the existing power structure next year or any time soon.

Secondly, the left is simply out of touch with what's happening. The forces that would be capable of pulling together a party are not the groups that have been showing leadership on key issues. They might be able to accumulate resources from their memberships, but they don't represent the people or the current struggles. While we may agree with aspects of their politics, we recognize that they aren't representing a strong and cutting edge movement, they aren't directly accountable to the people on the streets, and they won't change much. We don't need more distant "leaders," we need people to take direct control of their own lives.

Thirdly, we need to be critical of the process of empowerment that the idea of a third party represents. Movement after movement has made the mistake of thinking that all "the people" needed was the right answers, or the correct analysis, or benevolent leaders. We need to make it clear that we think that this conception of empowerment is totally corrupt.

And finally, we need to be clear that we think that participating in the electoral system at all is unlikely to bring about change, since by doing so we validate and affirm the very system that we want to see destroyed. Will we cast our votes with bourgeois "democracy" or with the non-voting majority, those who have already decided that they have no power in this system, and that their power and change will come from them organizing themselves to take control of their own lives?

cal and alienated; many will tell you that we are simply stupid.

Both evaluations are patronizing and over-simple. There are many different groups of non-voters, who don't vote for different reasons; but all of us have basic things in common.

The non-voting majority has voted with its feet — we know that there is no power in the voting booth and we rightly walk in the other direction. Withdrawing in disgust is not the same thing as apathy.

Ask a non-voter why they

by the liberals or the left. If it isn't our leaders encouraging us, it's the liberals chastising us. This is bullshit. It's intensely disrespectful to reject people's responses to *their own lives*. In some cases this disrespect is influenced by "subtle" racism and sexism — as in "why don't people of color see how important voting is?"

Part of the power of the boycott is that the idea behind it says: We want to see everyone empower themselves, how can we do that best? Let's find out

A Preliminary Group to build the Coalition (consisting of representatives of the Love and Rage Network, The Left Green Network, The Youth Greens, and others) will be meeting in November to plan and advertise a meeting to formally found the Coalition. Once the Coalition has been established (sometime early next year), the organizing will begin.

It seems best to divide our strategy into three phases: Spring '92, Summer '92, and Fall '92. Each phase has both action and organization aspects.

During Spring '92 we will probably want to be disrupting state primaries. Even a small number of primary disruptions, carefully done, could warrant extensive media attention. At the same time, we will probably want to focus organizationally on bringing new members into the Coalition and developing contacts for the following fall. If possible, we will want to find office space and a staff person who could also act as a traveling organizer.

Summer '92 will probably focus on protesting and disrupting the Democratic and Republican national Conventions. At the same time we will want to continue developing community and local contacts and organizers who will be doing local organizing during the later summer and fall.

Fall '92 will be our busiest period. In particular, the month after the Columbus Counter-Quincentennial will be the busiest part of the campaign. Probably all of us will be working on counter-quincentennial actions, and we should work to channel the mobilized energy from those actions into the Boycott. During this period we will want to disrupt the campaigns of the candidates as much as possible. We could really be a pain in the ass now. If we have the resources, we should do door to door organizing where we can. Also during this period, campus involvement will be key. Finally, we will probably want to have demonstrations and protests on election day.

(Continued on page 13)

"When we aren't being told by the ruling class to vote 'for our own good,' we're being told it by the liberals or the left."

We will need to present a positive vision of change and self-organization. There are many examples of the kind of empowerment that we envision. Groups like Harlem's Black Men Against Crack, who have come together to make their neighborhoods liveable, The Toxic Avengers, a Latino group that has come out of the community to fight a toxic waste dump in Brooklyn, New York, Anti-Klan and Anti-Nazi groups, worker-owned shops and factories, even tenant groups and block associations are all steps toward the kind of empowerment that we are talking about. People taking direct control, and deciding together how to run their lives.

THE NON-VOTING MAJORITY

The non-voting majority is alienated from electoral politics. We rightly recognize that we have no substantial power in this political system. If we voted we wouldn't be represented, and the system of representation isn't even where real power lies. Yet most people will tell you that the non-voters are simply cyni-

cal and alienated; many will tell you that we are simply stupid. Both evaluations are patronizing and over-simple. There are many different groups of non-voters, who don't vote for different reasons; but all of us have basic things in common.

The non-voting majority has voted with its feet — we know that there is no power in the voting booth and we rightly walk in the other direction. Withdrawing in disgust is not the same thing as apathy. Ask a non-voter why they

what people are doing already

We will attempt to work with the non-voting majority because we respect their movement toward self-empowerment, however half formed we think it might be. We're not interested in telling people to vote, we're interested in working with people as they are already making political decisions. This will not be easy. There will always be a danger of speaking for others, or appearing to.

THE BOYCOTT

The boycott is of the Presidential election only. Not of local or state elections. So far, the boycott has attracted interest from a broad range of groups, and we can probably expect other groups from the revolutionary left — such as revolutionary Marxists or nationalists — to support it. The coalition is open to any group which genuinely supports a boycott of the 1992 Presidential Election, but not for the purpose of furthering any alternative candidate, and not if the group is racist, sexist or homophobic.

SELF EMPOWERMENT

When we aren't being told by the ruling class to vote "for our own good," we're being told it

Love and Rage Political Statement

Love and Rage is a monthly anarchist newspaper intended to foster revolutionary anti-authoritarian activism in North America and build a more effective and better organized anarchist movement. We will provide coverage of social struggles, world events, anarchist actions and cultures of resistance. We will support the struggles of oppressed peoples around the world for control over their own lives. Anarchy offers the broadest possible critique of domination, making possible a framework for unity in all struggles for liberation. We seek to understand the systems we live under for ourselves and reject any pre-packaged ideology. Anarchism is a living body of theory and practice connected directly to the lived experiences of oppressed people fighting for their own liberation. We anticipate the radical and on-going revision of our ideas as a necessary part of any revolutionary process.

Love and Rage is revolutionary.

We support the overthrow of all forms of authoritarian social relations and the creation of a society based on cooperation, solidarity and mutual aid. We recognize that social revolution can only be made by the oppressed majority of humanity in a movement that they control themselves. We support the use of whatever means are necessary to emancipate humanity and bring an end to the war, poverty, hunger and misery generated by the existing system. We support the use of diverse tactics in working toward a social revolution.

Love and Rage is anti-statist.

We oppose all states (governments) regardless of ideology. The purpose of the state is to maintain and regulate all forms of domination. The state has a monopoly on organized, legal violence: the police, military, and the prison system enforce the authoritarian organization of society. We oppose the immigration system and attempts to control the free movement of people across state borders. We believe that people can organize their own lives and communities. This self-organization can take care of any useful functions for which people now rely on the state.

Love and Rage is anti-capitalist.

We support all resistance to capitalist domination — resistance such as strikes, workplace struggles, squatting, rent strikes, and struggles for community control of resources. We desire the total transformation of production and consumption in a life-affirming, cooperative economy. It should be decentralized, equitable, fluid and experimental and controlled by those who participate in it.

Love and Rage is anti-racist.

We support the self-determination of all communities of color. We fight against white supremacy and work for the creation of societies that respect cultural diversity. We recognize the specific oppression of African-Americans from the time of slavery to the present. We fight for the liberation and self-determination of Black people in the US. We acknowledge that the basis for the current racist society was laid by means of genocide

and forced assimilation of indigenous people. We support the preservation of cultural traditions and land rights for Native Americans. We support self-determination for Puerto Rico and an end to the oppression of Puerto Ricans outside of Puerto Rico. We oppose the oppression of Chicanos. We oppose anti-Jewish racism. We fight to expose cultural imperialism. We support self-determination for Québec and an end to the oppression of francophones in North America. We organize against racist skinhead, Klan, Nazi, and cop terror. We recognize and oppose the racism inherent in the economic, political, and military domination and exploitation of the so-called "third world." We are striving to create a society where people of all colors and ethnic backgrounds can feel safe, respected, and un-threatened by racism.

Love and Rage is anti-imperialist.

The society we fight for will celebrate the beauty of human diversity, honor the earth, and recognize the cultural and social contributions to the human community made by the planet's majority, people of color.

To create this society, humanity must overturn an existing one imposed on the planet by a minority through force — one that has enslaved the planet's majority for the enrichment of a few. This refers to all forms of state imperialism, not just domination by Western finance capital. Love and Rage supports the struggles of oppressed and exploited peoples for self-determination and freedom from domestic and foreign domination. We critically

support the struggles of less powerful countries against imperialist bullying and control. This means dismantling all existing structures including the US federal state and the Soviet Union.

Love and Rage is anti-sexist.

We reject the patriarchy and fight for the empowerment, liberation and self-determination of all womankind. This includes unquestionable reproductive freedom and accessible womankind-centered health care for all womankind (And all means all!) We recognize that sexual violence and objectification of womankind are necessary to the continued functioning of the state. The state will not solve our problems. We recognize the responsibility of men to organize to change themselves and end patriarchy. We celebrate womankind's strength and rejoice in our diversity and individuality.

Love and Rage supports Queer liberation.

We reject the compulsory heterosexuality of the patriarchal family and traditional sex roles and support attempts to foster a diversity of consensual human relationships and sexuality. This includes the liberation of bisexual, gay, lesbian and transgender people.

Love and Rage is anti-ageist.

The manifestations of ageism take many forms, from the oppression of youth to the problems of older people, all of whom are marginalized and alienated from this society. Our ideas for liberation are always developing and cannot be presented in a paragraph, but must be discussed in the paper as a whole and

throughout our entire lives. This issue cannot be simplistically addressed, and will be dealt with in relevant articles on the AYF (Anarchist Youth Federation) Page and elsewhere.

Love and Rage is eco-anarchist.

All forms of life are intertwined. We reject the myth that people exist outside the natural world. Instead, we see human life as an integral part of nature.

At the same time, we see all forms of social domination as thoroughly interconnected with ecological destruction. We know that if we want to stop the destruction of the planet we must also end all forms of domination that corrode social life.

Merely changing individual lifestyles or "greening" capitalism will not save the planet. Instead we must understand that it is corporate and state capitalism together with forms of domination such as patriarchy and racism that are responsible for the current ecological crisis. An anarchist society must be ecological and an ecological society must be anarchistic.

This statement does not attempt to include all the issues of concern to anarchists and anti-authoritarians nor does Love and Rage pretend to fully understand, or be fully united on, all issues. We do not purport to represent the full spectrum of diversity in the contemporary anarchist movement. We will not shy away from controversy. We will always seek the input of our readers and other activists in our efforts to advance both our own understanding and that of the movements we serve.

POLITICAL PRISONS



BY KEDZIE THROOP

CHICAGO, OCTOBER 18 — A spate of challenges this fall to US incarceration practices has given encouragement to prisoners and activists while highlighting several thorny questions. Among the developments:

- Jury selection began this week in Buffalo, NY in a \$2 billion civil suit by survivors and relatives of prisoners killed in the '71 Attica Prison uprising and massacre.
- Events this September, including a Chicago conference by the Committee to End the Marion Lockdown (CEML), marked the 20th anniversary of that uprising at the US Penitentiary in Marion, IL.
- Elements in the Puerto Rican independence movement marched on the White House October 12, to mark Columbus Day, to charge "500 years of genocide in North America," and to kick off a public campaign to free Puerto Rican political prisoners.
- Finally, prisoners at US Penitentiary Marion and activists on the outside continued to call for action against a proposed Federal prison at Florence, CO, which they charge will be far more repressive than Marion.

Among the questions these activities raise:

- Can activists halt construction of the prison at Florence? Or should they merely fight to change its worst aspects?
- Is it the right thing to do, from a revolutionary point of view, to call for the immediate abolition of these prisons?
- How can activists refute the government's crime hysteria, while dealing meaningfully with the reality of violent crime, which concerns millions of poor people and people of color?

A further issue for *Love and Rage* supporters: What support to give these anti-prison activities, in light of our priority focus on anti-racist work for this year?

BACKGROUND: "TWENTY YEARS TO LEARN"

When New York State Troopers ended the Attica Prison rebellion in 1971 by shooting to death nine hostages and 31 prisoners, the chain of events that has led to the construction of Florence was begun.

Nineteen seventy-one may seem as ancient as the grainy, black-and-white, archive footage that depicts it, but activists insist that, just as the Iraq war's "smart" weapons were first developed in the 70s, so today's high-tech prison policy was born in the weeks and months after Attica.

The new watchword of prison ideology became "control."

The first step, according to a well-researched white-paper by the Committee to End the Marion Lockdown, was the designation of a section of Marion as the US's first "Long-Term Control Unit," in 1973.

That move, the CEML paper states, capped a year-long effort by Marion authorities to break a work-stoppage protesting the beating of a Mexican prisoner.

While people now scoff at the thought that revolution ever seemed imminent in the US, the authorities are not as complacent.

Today, as in the early 70s, prison officials seem convinced of a revolutionary potential in America. This, activists assert, is the leading drive for control units.

"The purpose of the Marion Control Unit is to control revolutionary attitudes in the prison system and in the society at large," former Marion warden Ralph Arons once stated.

Indeed, even as plans for greater "control" at USP Marion were being drawn up, the US Federal Bureau of Prisons began building another prison in Butler, NC that, according to CEML's Steve Whitman, an urban policy researcher at Northwestern University: "It was built, it was furnished, even the warden was chosen — he was a psychologist."

But, because of public pressure, the prison became "just an ordinary, rotten prison, not a control-unit prison," Whitman concluded. The BOP apparently was not deterred.

Prisoners at Marion and supporters on the outside have contended since about 1985 that the BOP wanted to lock down Marion permanently in order to develop and test new ways of controlling prisoners.

Marion, which was opened in 1963, the year Alcatraz was closed, holds a high proportion of political prisoners, class-war prisoners, and prisoners of war from national liberation struggles.

(Fully explaining the terms prisoners use to describe themselves requires another article. Activists who are jailed for both above-ground armed, and clandestine political actions typically choose one of those three labels. People jailed for other illegal activities are frequently called social prisoners.)

The premeditation of the lockdown that began at Marion in 1983 has never been conclusively proved. The ABC television magazine "20/20" once showed pictures of a BOP document from the early 80s that reportedly called for an experimental lockdown, but activists have not been able to obtain copies.

In any case, in 1983, authorities apparently seized their chance. Following another strike and separate, fatal stabbings of two guards in Marion's control unit, authorities confined all prisoners to solitary cells. In the next days, they brought in guards from other prisons, including a "Special Operations Response Team"



NY State Correc

and, according to prisoners and attorneys, went from cell to cell in riot gear, systematically beating prisoners and confiscating property.

A federal judge supported guards's denials of the beatings and denied prisoners the injunctions they sought.

Thus began the Marion lockdown.

Since 1983, "contact visits" between prisoners and family or lawyers have been banned. Prisoners and their visitors speak through a telephone from opposite sides of a Plexiglass window. A guard is present for the entire meeting.

Even so, "control" requires prisoners to submit to forced finger-probes of their rectums after each visit.

Authorities term this a "finger wave." Prisoners call it rape.

"Lockdown," a common term in the language peculiar to prisons, means confining prisoners

to their cells, often in solitary confinement, and greatly tightening other restrictions. In "general population" at most ordinary prisons, even maximum-security ones, prisoners have day-time work or education activities and are locked in only during the night.

After the lockdown, the new control-unit policies at Marion differ significantly from the much older practice known variously as solitary confinement, disciplinary segregation, or, as prisoners say, "being thrown in the hole."

"There are set procedures for being thrown in the hole, and prisoners can go to an outside court and challenge the reasons given," explained Jim Campbell of the *Prison News Service*, published in Toronto and read widely among Canadian and US prisoners.

Not so with control units. "Authorities see the control unit as a management tool. It's a prison within a prison, so it's used to control prisoners everywhere in the system" with its threat, Campbell went on.

"Only the vaguest and arbitrary rules exist at Marion," the CEML white-paper charges. "No rules govern graduation of prisoners to relatively less-restricted status within Marion," its writers, Fay Dowker and Glenn Good, continue.

Increasingly, state penitentiaries in the US have been opening control units to segregate prisoners from general population in conditions modeled on Marion. According to a BOP survey, 36 state prisons now have control units.

AGAINST A NEW PRISON

"Marion learned from Alcatraz, and now we've had 20 years to learn from Marion," Russ Martin, project manager of prison construction at Florence, has boasted.

The Bureau of Prisons feels constrained by Marion's 1963 architecture," CEML's Erica Thompson told *Love and Rage*. Expectations of what the con-

gregate dining or other reforms to pressuring for a total halt in construction. Attendees of the 1990 conference reached consensus on the latter.

A year later, especially since the Iraq war, prisoners and activists on the outside may doubt their strength to accomplish that.

"While our side of the barricade may not have the political gas to stop such a project completely at present," Jim Dunne, a class-war prisoner at Marion, has written, "we can certainly prevent it from becoming another upward increment" in control-unit abuse.

In a two-page article *Love and Rage* obtained through CEML, Dunne suggests several

prisoners are demonstrably false.

"A 1985 report by consultants hired by a Congressional oversight committee stated that 80 percent of prisoners at Marion did not deserve that level of security," Dowker and Good write.

Nearly a fifth of Marion's 1990 population comprised State, not Federal, prisoners, shipped there from the District of Columbia simply because state prisons were overcrowded, according to Dowker and Good. They add, "virtually all the prisoners are Black."

Further, they argue, many of the "political prisoners who have been in Marion, [includ-

A current generation of activists, especially in poor black communities, appear to see their front-line enemy not as white-supremacist social institutions, or the conditions they cause, but as young hoodlums, who are often youngsters many of the activists have known since childhood.

When communities feel their youth to be "out of control," building mass opposition to control units, let alone to incarceration, may seem nigh impossible.

ABOLITION, REFORM, OR BOTH?

Significantly, *Prison News Service*, possibly the most respected radical, English-lan-

guage prison journal in North America, does not call for the abolition of prisons. "Our long-term perspective is that locking people up isn't an alternative," Campbell told *Love and Rage*. "But the short-term perspective is that there's lots of people who've been terribly damaged and it takes more than love and concern to heal them."

I also believe that this is not enough.

Raising seemingly unrealistic demands, or demands that cannot be fulfilled under current conditions, is a common-sense approach for revolutionaries.

This tactic requires a widespread, public discussion in which the reasons that the demands are "impossible" are explored.

"To talk about abolishing prisons, you're certainly talking about the abolition or reduction of social violence. Nobody is clearer about this than prisoners," Campbell said.

At this time, few revolutionary groups have a clear program for that.

A movement for abolishing prisons would embrace crime survivors, prisoners, and all people in communities that face violence — to challenge white supremacy, capitalism, and all the root causes of violence in the society.

Control units that isolate politically-conscious prisoners from general population, as al-Jundi stated at the CEML conference, are a serious obstacle to such a movement. Working to abolish control-units is working to build such a movement.

Such a movement would clearly say to youth, Don't join that gang and prey upon people in your community, join the people in your community in a genuinely revolutionary movement that challenges the roots of violence.

In communities of color across the US, small groups with those very politics have survived the repression of the days after Attica, and new groups have sprung up.

White anti-racists should work in support of those in groups, if the groups want that.

Love and Rage supporters, as a multi-cultural revolutionary grouping, should begin studying how to help build a broad anti-prison movement.

But at this time it is doubtful that *Love and Rage* can propose such a movement. For *Love and Rage* to propose much of anything to groups in communities of color might seem gravely arrogant.

The decision at the *Love and Rage* Network conference in July 1991 to make anti-racist work a year-long priority is, I believe, an opportunity for internal self-education and for doing meaningful work to earn the credibility we may not yet deserve.

In that context, our non-sectarian efforts to build a broad coalition to boycott the 1992 Presidential election may allow us to ally with radicals in a variety of communities. The ensuing education for *Love and Rage* supporters would be valuable. A general growth in revolutionary anti-statist politics wouldn't hurt, either.

In the meantime, this newspaper can take several steps down the anti-racist road we agreed to follow last July.

Another article should analyze the terms political prisoners, class-war prisoners, and prisoners of war from a national-liberation struggles, and the debate that has surrounded them.

Readers should correspond with prisoners. Some addresses are printed in the Anarchist Black Cross section.

Activists should send *Love and Rage* news copy and photographs of local anti-racist actions.

"The government has chosen the control-unit as the vanguard of brutality...what they need ideologically and technologically"

avenues of information activists should pursue from the BOP, including: Whether Florence will offer control-unit prisoners better education, recreation, and work than Marion; whether visitation rules will allow contact; whether more phone calls will be permitted.

"We may not be able to stop them from building Florence now that they've broken ground," CEML's Whitman admitted.

Ground was broken in July 1990. The complex is scheduled to open late in 1992.

"But there's still time to prevent Florence from being an all-destructive technological nightmare," Whitman added.

"Stopping Florence would be a victory, but that wouldn't stop the control-unit process," Campbell of *Prison News Service* warned.

Even the recent victory of having three women political

in] American Indian Movement leader Leonard Peltier; Sekou Odinga, member of the Black Liberation Army; Alan Berkman; Tim Blunk and Ray Levasseur, went there directly from court, disproving the claim that prisoners at Marion have been violent at other prisons."

"These are our best people!" Whitman thundered at CEML's 1990 conference, referring to jailed revolutionaries.

On the other hand, thousands of people of color across the US are demonstrating against the violent crime that racks their communities.

Prominent Black intellectuals including Ishmael Reed have ridiculed white leftists for plastering "US out of Central America" stickers on their cars, but failing to speak coherently against gang violence in US cities.

"It's not reactionary to acknowledge violence on the street," Campbell stated.

In the 20 years since Attica, and the repression of social movements that the massacre typified, many people seem to have bought the ideology of "control."

The reason may be closely linked to that very repression.

Addressing the CEML conference this September, Akil al-Jundi of the Harlem's Community Self-Defense Program insisted "prisons are not an isolated issue. You complain that our youth are running wild," al-Jundi said. Pounding the podium for emphasis, he stated to applause, "We guarantee, if you give our youth a proper education, they will not [run wild]."

Just as that radical education was largely denied communities following the crushing of the Black Power movement in the 70s, it is also denied prisoners in general population today.

"People say, 'Why are our youth so bad?' The answer is that the comrades [imprisoned revolutionaries] are not in general population to provide political direction," but are segregated in control units, al-Jundi argued.

If imprisoned militants are "our best people," taking them out of their communities must damage those communities.

"Just as control units suppress the prison population, so prisons act in our poor, black, and Latin communities," Dowker and Good state in the CEML paper.

Citing official statistics, they show that "one in four [American] Black men will go to prison in his lifetime," a far higher rate than any other nation in the world.

Nevertheless, "that myth" has shown great staying-power.



Commissioner Russell G. Oswald looks over the yard of cellblock D after the Attica Rebellion.

control unit at Florence will be like are based on information obtained from the BOP.

Marion architecture includes a dining hall, in which prisoners in the least-restrictive Marion unit congregate at meal time.

Thus, while Marion punishes prisoners with the finger wave for seeking human contact, the control unit at Florence, if built, will deny prisoners any routine human contact; Robots will bring meals to prisoners in their cells, and guards will herd individual prisoners along corridors with loud speakers, cameras, and remote-controlled doors.

"If built" has been a key question for activists since CEML first called attention to Florence construction at its 1990 conference. It remains one.

As reported here in January 1991 [*Love and Rage*, January 1991], debate over a course of action against Florence then ranged from demanding con-

prisoner transferred out of the Women's Control Unit at US Penitentiary Lexington [KY] offers little direct hope to Florence opponents, stated Jan Susler of the People's Law office in Chicago.

"It's partly the sexism of society of society. People pity women; the tolerance for torture and abuse of women is much lower than for men," she said. "And there's that myth," she continued, referring to prisoners at Marion, "that those guys are the baddest of the bad."

MYTHS THAT DO VIOLENCE, AND A VIOLENT REALITY

"That Myth" is perhaps that toughest obstacle for opponents of US incarceration must overcome.

On the one hand, activists argue, official pleadings that control units house the most violent

Anarchy in Peru

WE HAVE BEEN SO-
lidifying our internal
organization (assem-
blies, commissions, etc.) while
at the same time realizing our
work of ideological study, and in
participation in some mass un-
ion activities, although we
carry out our activities under a
tense climate and circum-
stances... [There is] increased
militarization under the current
government which uses the
pretext that its activities
against the organized workers'
movement is to "stabilize the
economy and in waging an anti-
subversive struggle."

Even though we have finan-
cial problems we continue to
publish our voice *Black and
Red*.

We are involved in the con-
tinuing struggle and amnesty
campaign for Victor Taype, the
Secretary General of the Na-
tional Federation of Miners &
Metalworkers of Peru (FNT-
MMP). We are equal to the
other comrades who are di-
rectly involved in the unions
against the suffering, persecu-
tion and torture exercised by
the state bosses' association
(SNI). Actually, Victor is being
accused of being an "apologist
for terrorism" and for this rea-
son it is possible for there to be

a mass Solidarity Campaign of
miners and others influential
workers.

We ask that you please send
letters and telegrams to: Soli-
darity With Victor Taype at the
FNT-MMP Local (Plaza Dos de
Mayo, 44 Lima, Peru).

These circumstances have
opened the door for helping the
Peruvian miners, despite what
we think is domination by some
Leninist parties who continue
to proselytize these workers.
Despite this, we distribute
good information in an excel-
lent series on self-manage-
ment, and other comrades have
solicited and received docu-
mentation on how to advise
workers concerning com-
munes, and popular self-de-
fense (strategies against res-
pression) and at the same time
the workers have to know
things about other countries...

The contact address for our
Peruvian comrades is:

CAL
Julio C. Tello 421
Urbanización San José
Callo 2, Peru

(reprinted from the Update of
the International Workers Asso-
ciation)

Communiqué from Paraguay

IN OUR COUNTRY, SINCE
February 1989, we have
been able to have a major
role in a series of changes in the
trade union sector that has
shaken up the old structure of
the workers' movement both
culturally and formally.

Under the persecution of the
Stroessner dictatorship, oppo-
sition had already been organ-
ized [into] the Paraguayan
Workers' Confederation (CPT),
which was run by the regime
and rigidly controlled by the po-
lice. This organized opposition
and its struggle made it possi-
ble to defeat the political and
bureaucratic influence on the
unions. It affirmed the inde-
pendent spirit of the workers'
movement, having clearly freed
it from paternalistic politics.

The unions and the auton-
omous federations eventually or-
ganized themselves into the
Coordinated Independent La-
bor Unions (COSI), which now
includes about 70 unions. COSI
intends to hold in the near fu-

ture a National Workers Confer-
ence, whose basic aim will be
the formation of a democratic,
pluralistic, and revolutionary
action organization.

Even more significant is the
publication of the "syndicalist
principles" on which this pro-
cess is based. These principles
contain, in their ideological and
philosophical dimension, com-
pletely new ideas for our time
and place. They signify the res-
toration of the old revolutionary
anarcho-syndicalism that had
been suppressed, now adapted
logically to our time and the cir-
cumstances in which we live.

Our address is:

Coordinadora de Organizaciones
Sindicales Independientes
Brasil y Mcal Estigarribia
1er Piso
Asunción, Paraguay

(from Umanita Nova, trans-
lated by Mary Shelley)

Concepción de Chile

IN MARCH OF 1990, TO-
gether with other com-
rades of the Liberation
collective (founded in 1988)
and syndicalist comrades, we
formed in the city of Concep-
ción an anarchist collective
with the specific aim of coordi-
nating anarchist activities in
our region. It is our priority to
build a strong movement.

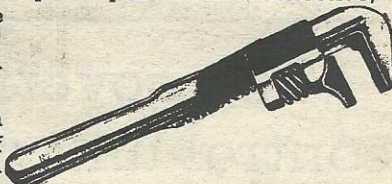
We have carried the following
activities since our formation:

- A showing of the movie
"Rebellion in Patagonia,"
followed by a debate on an-
archo-syndicalism.
- Organizing in cooperation
with others for the 1st of
May in the center of Con-
cepción, and Hualpencillo
and Talcahuano.
- Marching through the
streets on the 1st of May
with black flags.
- The publication of posters
and magazines such as
Mano Negra, *Acrata* &
Acción Libertaria (same name
as a publication founded in
early 1990's — eds).
- Holding a punk concert in
the Army Plaza.
- Holding a debate between
members of the revolution-
ary nationalist movement,

the socialist party, and the
anarchists.

- Helping to form an anti-mili-
tarist movement.
- Selling books, magazines
and newspapers each week
to raise funds and make
contacts.

During the course of these ac-
tivities we have developed con-
tact with people doing similar
work and on 1-2-91 there was
an assembly of the following
participants: Arká collective,



Libertarian collective, Necro
ambiente group, the study
group from Talcahuano and we
all resolved to form a free fed-
eration which we have named
the Inter-City Federation of An-
archists (FAI). After one day we
incorporated the Red Domingo
Gómez collective into the FAI.
We are trying to rapidly work
out base finances to make our
work superior.

In the final week of April we
[convened] a congress of the
FAI, from April 26-28. A week
prior to the congress we [held]

an exposition on the libertarian
movement which displayed
documentation, lots of photos
and anarchist propaganda
throughout the decades.

The last thing we would like
to report is about the Pro-Am-
nesty demonstration [held] in
Concepción this March 4 and
the important participation of
anarchists in this event.

This is a resumé of activities
in Concepción; actually we are
also in contact with Spanish ex-
iles in Santiago and with the
anarchist collective Pedro No-
lasco Arrate group also in San-
tiago. We are also in contact
with the comrades of the
French National Confederation
of Labor (CNT-IWA) and we re-
ceive [from France] books and
periodicals. We also maintain
phone contact with comrades
in Sweden, Spain, France and
Belgium. We would also be
happy to receive correspon-
dence by mail from others as
well.

Anarchist Collective of Concepción
International Relations F.A.I.
Eduardo Torres
Los Sauces 426
Lomas Coloradas, Concepción
CHILE

(reprinted from the Update of
the International Workers Asso-
ciation)

Report on the 1991 IWW National Convention

BY BILL MEYERS

DISCLAIMER: THIS IS
not meant to be a record
of the convention, but to
convey information that I con-
sider to be important to activ-
ists in the US. I am relying only
on my memory, and not on the
minutes of the convention, and
I am doing a lot of interpolating
based on my past experience
with the IWW and other organi-
zations.

The single most important
thing, overall, is that the IWW
is back and the IWW is fighting.
The conservative tendency that
dominated the General Execu-
tive Board (GEB) in 1990, which
lost the 1991 elections, did not
even bother to put in an appear-
ance at this convention. While
there is great diversity in the
IWW, it seems that its empha-
sis is, again, to abolish the wage
system, not to be a historical
society or a wanna-be AFL-CIO.

Among the most active
branches reporting were
IWW/Earth First! Local #1 from
northern California, which re-
ports continuing success in
gaining support from logging
industry workers in their area,
based on the need to protect
the environment in order to pre-
serve jobs. I'd like to see more
people studying their efforts

and making the same kinds of
organizing efforts in other parts
of the country.

The most challenging prob-
lem facing the convention was
the disposition of money in the
union coffers, a sum swollen to
approximately \$270,000 by in-
heritance from two recently de-
ceased IWW members. One
sentiment was that the money
should be invested, with the in-
terested to pay the ordinary op-
erating costs of the union.
However, the IWW tradition of
not keeping a large amount of
funds, which would merely at-
tract bureaucrats and other op-
portunists, won out after much
argument. The money is avail-
able for organizing, with appli-
cations by IWW locals to be
made to the GEB, and contin-
ued oversight of funded organ-
izing projects by the GEB.

In addition, there was a unan-
imous vote to front \$25,000 to
pay the legal costs of Judi Bari's
lawsuit against the FBI. Judi
feels that they can prove the
FBI lied and slandered her, and
that they are very close to prov-
ing that the bomb which de-
stroyed her car and left her hos-
pitalized for weeks last summer
was set by an FBI agent or in-
formant. The attorney in the

case is providing his services
for free. If Judi wins the case
the \$25,000 will be returned to
the IWW.

In a move toward unity, as
part of the IWW's discussion of
solidarity with revolutionary
unions, including the Interna-
tional Workers Association, the
"Kaufman Report" was re-
scinded, with Kaufman joining
in the unanimous vote. This in-
dicates that the IWW members
realize that attacks by Jon
Bekken on the IWA and its US
affiliate, Workers Solidarity Alli-
ance, are unfounded.

As usual, the wobbly pen-
chant for singing kept people's
spirits high. At the convention
itself members joined in songs
accompanied by guitars, a fid-
dle, and even an electric bass.
In the fundraiser for the con-
vention we heard both tradi-
tional and new songs from IWW
musicians Utah Phillips, Judy
Bari & Darryl Cherney, Citizens
Band, Tommy Strange, Faith
Petric, and Tom Savage.

For more information about
the IWW:

1095 Market Street Suite 204
San Francisco, CA 94103
(415) 863-9627

The following groups support
Love and Rage. If you like what
you see in *Love and Rage* and
would like to find out more about
revolutionary anarchism, contact
the group closest to you.

UNITED STATES

Youth Greens
PO Box 7293
Minneapolis, MN 55407

Revolutionary Group X
PO Box 6022
Chicago, IL 60680

Love and Rage
Supporters
PO Box 10854
Minneapolis, MN 55459-3854

Love and Rage
Supporters in Atlanta
PO Box 2234
Decatur, GA 30031-2234

Liberate the Obsessed
PO Box 1916
Belle Fourche, SD 57717

Collective Action
PO Box 44563
Detroit, MI 48244

Circle A Collective
1126 Marais
New Orleans, LA 70116

Bay Area Anti-Racist Action
PO Box 3501
Oakland, CA 94609

The Alternative
UT Box 16156 UT Station
Knoxville, TN 37996-4900

Autonomous Anarchist Action
PO Box 3 Prince St Station
New York, NY 10012

Autonome Forum
PO Box 366
Williamstown, MA 01267

Art Decco
PO Box 12504
Raleigh, NC 27605

Anarchist Youth Federation/NYC
PO Box 365, Canal St Station
New York, NY 10013-0365

Amor y Rabia
PO Box 45-2001
Miami, FL 33245

Atlatl Collective
PO Box 7962
Austin, TX 78713-7962

Cincinnati Autonomous
Anarchist Collective
PO Box 19589
Cincinnati, OH 45219

United Anarchist Front
PO Box 1115
Whittier, CA 90609

Bayou La Rose
PO Box 5464
Tacoma, WA 98405-0464

Anarchist Action Network
Suite 147, 3325 Loma Rd #2
PO Box 360999
Birmingham, AL 35236

CANADA

Outaouais Outrage
PO Box 4051, Station E
Ottawa, ONT K1F 5B1

Ecomedia Toronto
PO Box 915, Station F
Toronto, ONT M4Y 2N9


Community Charge
PO Box 57069
Jackson Station
Hamilton, ONT L8P 4W9

Arm The Spirit
c/o Wild Seed Press
PO Box 57584
Jackson Station
Hamilton, ONT L8P 4X3

MEXICO

Amor y Rabia
Apartado Postal 11-351
CP. 06101 Mexico, D.F. Mexico


Anarchist Youth Federation



**Tired of Teachers?
Sick of Cops, Parents
& Politicians?**

**TRY
ANARCHY**

**THE ONLY EFFECTIVE REMEDY
FOR
AUTHORITY!!!**



**I FEEL IT
IN MY
BONES!
GNASH!**

GET AFFILIATED OR GET SCREWED

DUE to the highly disorganized manner in which the AYF came into existence, not everyone who considers themselves an AYF'er is in touch with what the rest of the network is doing. This has posed a lot of problems, as lack of unity means lack of strength. So, in attempt to rectify this situation we're asking that all people working under the name of AYF (either as a group or as an individual) get their name added to our contact list. (If you're working under the AYF name, but don't want your name publicly listed that's cool too. But please get in touch). If you don't, you'll be missing out in a big way, as you won't receive the Internal Discussion Bulletin, won't be updated on upcoming activities and won't have a say in the internal workings of the network (ie decisions about the AYF page, etc.). Hope to hear from you soon!

NEW CHAPTERS FORM, OLD CHAPTERS DIE

WE are sad to announce that Toronto AYF has disbanded, due to activists involved moving from the area. Also, the Yankee AYF (Conn.) has lost their P.O. Box, and are in a state of flux. More info. on them as we receive it. Finally, United Anarchist Front has changed their address, due to police repression in response to their "Pig-Free Zone" posters. They're now at:

P.O. Box 1115, Whittier, CA 90609 Check out their excellent new fliers.

While old groups die, a ton of new ones have recently become affiliated. SFLAYF (South Florida) has issued a newsletter, and a political statement stating they "work for the liberation of all people from all governments, and the people that enslave us". They've even translated the newsletter into Spanish! Autonomie Forum, from Williamstown, MA has finally added their name to the list of affiliates. They publish *The Party's Over*, a sporadic rag covering radical struggle. Other groups include: XAA (Tucson, AZ), DA-AYF (Denver Area AYF, CO) and AYF Middlesbrough (Middlesbrough, UK!). All the groups can be contacted at the below addresses.

S.FLAYF P.O. Box 45-2001 Miami, FL 33245
Autonomie Forum P.O. Box 366 Williamstown, MA 01267
XAA P.O. Box 35252 Tucson, AZ 85704
DA-AYF c/o Matt P.O. Box 4295 Highlands Ranch, Co 80126
AYF-Middlesbrough P.O. Box 23, Middlesbrough, Cleveland TS1 4YZ UK

Goof-fest Planned

After the success of the AYF mini-gatherings in Baltimore (January 91) and Minneapolis (July 91), and the recent horrendous failure at Youth Lib, the Dayton Anarchist Collective (aka AYF-Dayton) have suggested their city for the first exclusive AYF gathering, to be held some time in early spring. This gathering will hopefully hammer out all the arguments within the AYF, like whether or not we need a political statement, the AYF page decision making structure, etc. Planning is going on now.

P.O. Box 3316
Dayton, OH 45401

What is AYF?

The Anarchist Youth Federation is an international network of autonomous anarchist youth groups dedicated to totally fucking up this system, until it dies a horrible death (and we all live happily ever after).

What is the AYF Page?

The AYF page is a new, monthly feature bringing a much needed youth perspective to *Love and Rage*. We are also funny and sexy. All correspondence for this page should be sent to:

**NY-AYF PO Box 365 Canal St
Station, NYC 10013-0365**

The AYF has tons of groups all over the universe. Due to the fact that we are making so much news at the moment, a complete listing could not be fit onto this page. For a listing of affiliate groups, and basic AYF info, send a stamp to the New York address.

FANTASTIC FOUR

4

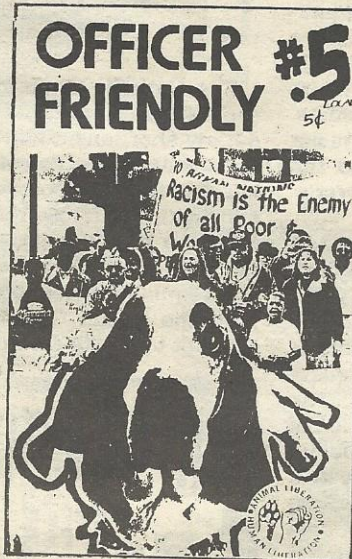
THE AYF is frantically producing new literature. In recent months, 4 new publications have hit the stands. To obtain copies, send a Self-Addressed Stamped Envelope and a donation to their addresses.

Secondly is *Ate Ball Justice*. This little puppy is modelled much like Canadian counterparts *Ecomedia* and *Community Charge*. It's a short four pager with local news, and debates on various issues pertaining to social revolution. Very hip.

AY F Kingston
P.O. Box 461
Kingston, Ontario K7L 4W5 Canada

The Goof Liberation Front saga continues with *The Catch* (formerly *Love And Age*). Produced by editors of Wisconsin Anarchist Journal *Impulse* & the GLF Mono-sodium Support Group (GLF-MSG), the paper has the usual spoofs and goofs, and pulls no punches. Shit hot from:

The Catch
c/o Jon George/IMPULSE
Route 1, Red Wing, MN 55066



The first is *Officer Friendly*, produced by P.V.L. (Pro-Volition League a.k.a. AYF Charlotte, NC). It's a punk as fuck sort of thing, and features band interviews, and articles on the big circle @. A surefire recipe for revolution (now if we could just figure out what the fuck P.V.L. means...). They can be contacted at:

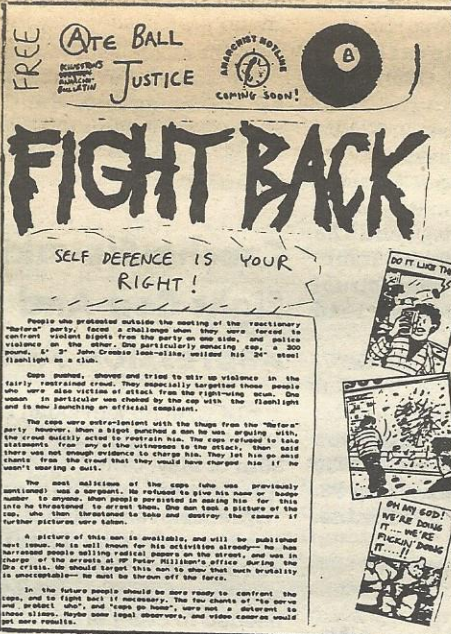
Officer Friendly
c/o P.V.L. P.O. 471631
Charlotte, NC 28247



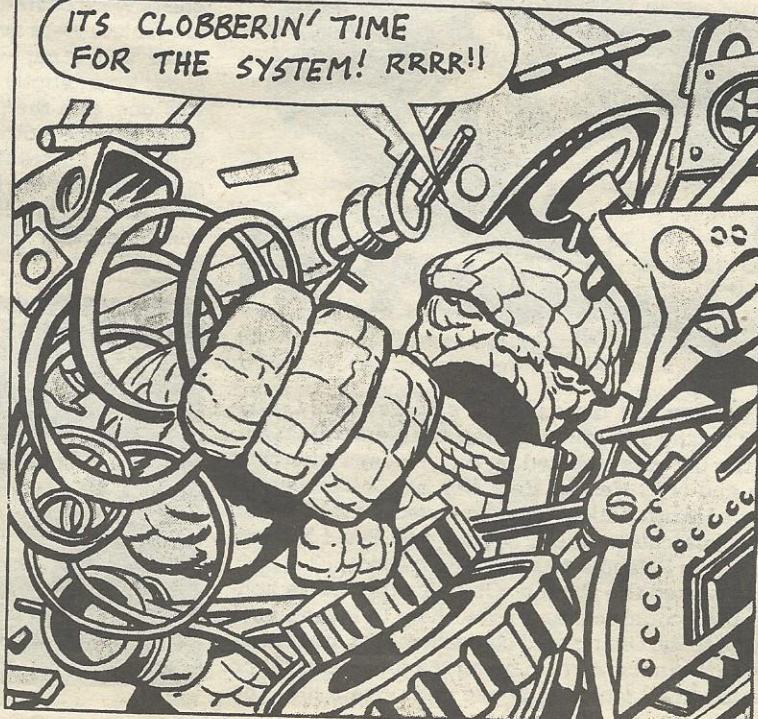
And finally, there's the A.Y.F. Internal Discussion Bulletin. This bulletin formerly existed as bi-monthly internal mailings, and is now being produced in a revised form. It covers debates, action suggestions and updates from within the AYF network, and is available for \$1. plus SASE from:

NY-AYF
P.O. Box 365, Canal St. Sta.
NYC 10013-0365

Get with it, and be the first kid on your block to sport these new incredibly cool zines (Or be the laughingstock of the Anarchist Youth movement. Ha! Ha! Ha!).



**ITS CLOBBERIN' TIME
FOR THE SYSTEM! RRRR!!**



On Gogol Boulevard

REPORTS FROM UKRAINIAN ANARCHISTS

(out-takes and summaries from various letters)

Hi Neither East Nor West:

Our publication *Nester* is the "Information Agency" of the Confederation of Ukrainian Anarchists (CAU). In the CAU are many private members in towns plus some groups. In the CAU we have syndicalists, anarcho-Tolstoyists, Makhnovists [Nester Makhno, Ukrainian anarchist leader who fought both the Czarists and the Bolsheviks], individualists, pacifists, anarcho-communists etc. We have friends in Switzerland (CIRA — International Center for Research on Anarchism), Italy (*Umanita Nova* newspaper), and the French Anarchist Federation. We know little about American anarchists. Our Information Agency is very popular and covers not only anarchism but other issues in Ukraine and the USSR. I'm a reporter and work for Ukrainian newspapers...

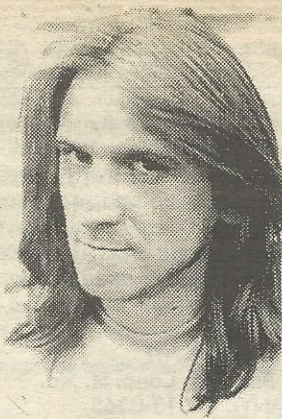
The 3rd Assembly of CAU was held from June 1-2. A resolution was passed that said that anarcho-syndicalism was only one part of the economic program of CAU. We want to work in the revolutionary traditions of the "Makhno-movement." The Assembly was critical of Moscow's Confederation of Anarcho-Syndicalists (KAS) for being spokes-persons for anarchism. The Assembly agreed to cooperate with the Association of Anarchist Movements (ADA) and the Anarcho-Democratic Union (ADS). On nationalism, the Assembly was against imperial chauvinism in any form (Great-Russian, Great-Ukrainian, etc) and against nationalist confrontational tendencies in authoritarian Ukrainian mass parties. Friendly relations were wanted with the Social Democrats (Left) of Ukraine, greens, and the Bloc of Left Forces. The Assembly also wanted the house/museum of Nester Makhno restored and a monument built for him...

We had our 4th Assembly from August 24-25. We agreed to join the International Workers Association: IRA Ukraine, Dnepropetrovsk 320100, Pr. Geroev 20/95, Ukraine. Delegates censured the Soviet coup and the Moscow KAS bureaucrats. CAU has cut ties with KAS. CAU now has members in 24 towns. In Ukraine: Berdjansk, Gulyay-Pole, Zaporog'e, Kramatorsk, Brjankol, Jusnuvalaja, Starokonstantinov, Kiev, Zhitomir, Novo-Nikolajevka, Kharkow, Stakhanow, Dzerdinsk, Donetsk, Drugowka, Golin, Dnepropetrovsk, Wolnogorsk, Sevastopol, L'vov, and Cherkassy. In Byelorussia: Soligorsk, Minsk. In Russia (South): Maykop.

In *Nester* # 60 we'll have information from *Love and Rage* and *The Shadow* (about Tompkins Square Park struggles). Our boys read that with joy.

Be Easy!
Yuri
Nester

Yuri Anisimov
Zhitomir 262030
Ul. Manvilsky 98,
Kv. 47, Ukraine.



Yuri Anisimov

"Stop The Church! Stop Glomp!"



On October 6, a mass at NYC's St. Patrick's Cathedral, by Poland's Cardinal Glomp and Cardinal O'Connor of the US, was picketed by Autonomous Anarchist Action and NYC-Neither East Nor West. Members of Women's Health Action Movement also showed, as did 2 Polish anarchists, one of whom was Pavel Bogocz, representing Poland's Anarchist Federation.

We protested the Catholic Church's repressive policies in both countries, and noted how in Poland now it's the Catholic Church and clericalism that are replacing the Communist Party in being the totalitarian force interfering in all facets of public and private life. The

Church wields power in many ways, often by issuing proclamations from the pulpit demanding that Poles behave in certain ways, support certain candidates, believe certain things, and seeks control of "What one should buy, listen to, read, look at, think" (from the Polish Anarchist Federation June '91 Congress resolution — Gee, just like Communism!).

Rita Milla is suing the Roman Catholic Archdiocese of Los Angeles for \$21 million and is asking the court to determine which of two priests is the father of her child. Rita claims that she had sex with seven of the priests, who urged her to have an abortion when she became pregnant. At that point, Rita, who had wanted to become a nun, "lost faith in the church," the suit says. The two priests named as probable fathers of her child both had sex with her in the rectory of the church on the same day. (San Francisco Chronicle)

The Catholic Church: Wants to do away with the constitutional separation of church and state; Wants to outlaw abortion and birth control (already the law has been changed — Polish women are forced to get permission from 3 doctors before being able to get an abortion); Has forced religious instruction into schools, with the public budget financing a part of religious teachers pay. Religious teachers have been allowed into regular teachers councils. The state budget helps fund the Lublin Catholic University, and there's an attempt to create Church-controlled theology sections



"Forced Religion"

in state universities such as Silesia University; Has introduced chaplains on ships; Is against sex education and favors censorship of sexual materials; And is against gay relationships, divorce, "extra-marital relationships" (and well, just plain sex!). Additionally the Polish Church has a long history of anti-semitism, with recent anti-semitic comments by Glomp (like that Jews brought alcoholism to Poland!).

We called for joint solidarity between Poles and Americans against the Catholic Church, and voiced support for Polish youth, feminist, and gay groups, the Polish Anarchist Federation, and all in Poland fighting for freedom.

Czecho-Slovakian Anarchists Fight Cop And Skinhead Repression And Attacks

SIX Czecho-Slovakian anarchists were arrested and are still facing charges from 2 demos on the 15th and 30th of May, called by the Czecho-Slovakian Anarchist Association and high school students, against the "Czechoslovakia General Exhibition" in Prague. According to the anarchists the "exhibition is a bombastic advertising campaign of the new regime," huge amounts of money were spent on it, "this money is badly needed in other areas such as health care."

Two students were attacked and arrested at the May 15th 30 person demo for throwing 2 smoke bombs in an empty space in front of the action. Four other anarchists were busted at the May 30th demo, where 20-25 anarchists were attacked by 60 skinheads armed with clubs and other weapons. The police who normally show up promptly for anarchist actions, came late for this one, and then only arrested anarchists. The incident became notorious in Czechoslovakia where the cops often ignore skinhead attacks. Even Jiri Exner, the spokesperson for Prague's mayor said "If I had seen this kind of incident two years ago, I would have concluded that the skinheads were employed by the police."



New "Democratic" Pigs, March 15; Nazi Skins, March 30

All 6 anarchists are charged with causing a disturbance and attacking cops. They are: Filip Novak, Antonin Votroubek, Daniel Vesely, Jakub Polak, Petr Sipos, and Miroslav Khuna. An international campaign is being organized for them with people adding their names to a petition to Czechoslovakia's President Vaclav Havel demanding that the charges be dropped. If you'd like to add your name send it to: Roman Laube, Kettnerova 2052, 15500 Prague 5, Czechoslovakia. For more info write: A + Kontra, Valdstejska 14, Prague 1, Czechoslovakia.

Dictators at home. Richard Ned Lebow reviews the last volume of Khrushchev's memoirs in *Bulletin of the Atomic Scientists* (May): "At dinner parties [Stalin] would routinely get drunk and fling food at his guests. Terrified, they would sit, dripping vegetables and sauce, pretending that nothing had happened."



German leader Helmut Kohl, whose popularity has plunged as his countrymen have become aware of just how much unification is going to cost, is losing his patience. Walking through the shabby central square in the town of Halle earlier this month, Kohl caught the people's disaffection right in the

face.irate citizens pelted him with eggs while shouting, "Liar! Liar!" The enraged Kohl, egg yolks dripping from his head and lapels, shook off security personnel and plunged into the crowd to confront the hecklers. Just as the burly Bundeskanzler was taking a swing, his guards dragged him away.

from a May issue of Time magazine



Support Cuba's Green Path

On September 19th NYC-Neither East Nor West and Autonomous Anarchist Action picketed the Cuban Mission to the U.N. in NYC. We protested for Cuba's anti-authoritarian Green Path members Mercedes Paez and Orlando Polo, who after visiting the US, are being denied re-entry to Cuba.

NYC-Neither East Nor West is asking that protest letters to Cuban authorities, demanding that Mercedes and Orlando be allowed to go back home, be sent to us. We'll then turn them over to the Cuban Interest Section (Cuba's de-facto embassy) in Wash. D.C. (our address below)

On Gogol Boulevard (OGB) is the bulletin of New York City Neither East Nor West, networking East and West alternative oppositions and printing news and documents unavailable in the corporate or "left" media. We are now also attempting to bring Third and Fourth World activists into these efforts. This regular OGB section in *Love and Rage* will serve the same function. We encourage all those involved in "Neither East nor West" type activity to regularly contribute to this section. Please address letters, reports, documents, debate, etc. directly to OGB. This is not a section for anarchists only. We are interested in all things promoting freedom, such as worker's, women's, minority, and gay rights, environmental and anti-militarist issues, and anything pursuing paths other than the capitalist and state bureaucratic models. By the way, Gogol Boulevard is a noted hang-out for Moscow's counter-culture — see you there!



On Gogol Boulevard / Neither East Nor West
528 Fifth Street
Brooklyn, NY 11215
(718) 499-7720



"We're Here, We're Queer, We're not Going Shopping!"

BY PAUL DALTON

GOVERNOR PETE WILSON'S veto of a lesbian/gay/bi rights bill — AB101, an anti job-discrimination and to a lesser degree anti-housing-discrimination bill — touched off some of the most intense queer demonstrations in California since the White Night Riot. The actions, from quiet marches to the trashing and burning of the Old State Building in San Francisco, illustrate both the strengths and weaknesses of radical queer politics.

Crowds of queers gathered early, long before the obligatory speeches were made. The mood of the crowd was mixed. Some felt a deep sense of betrayal, and others felt pure rage at being fucked over once again. People carried signs calling for Wilson to resign, and querying that maybe he just hadn't found the right man yet.

A group of more established politicians and self-appointed community leaders declared themselves the leaders of the march. Every sectarian party you could possibly think of was there, including, ironically enough, the RCP, who seemed to be trying to downplay their viciously homophobic "proletarian morality." The crowd of 10,000 marched out of the Castro district towards downtown on State Street. People were chanting "Queers Bash Back," "Queer Rights Now," "We're Here We're Queer, and We're Not Going Shopping."

The police presence was abnormally small; a fact that did not go unnoticed by the crowd. The march stopped at the Old State Building, where Wilson has his local office. People chanted for a while, blew whistles, etc... After a few minutes the "lead-

ers" of the march tried to move things along. Others in the crowd urged people to stay, and take some action against the building. At this point someone threw a rock at the front door. The rock did little damage, but it was followed by a hail of other rocks, bottles, and random debris. The scant police force guarding the door scurried inside, for once powerless to stop the crowd. People then began to use the police barricades as battering rams; a tactic that proved very effective. The door smashed and was soon followed by every window on the first floor of the building. Then the barricades were used as ladders, and people threw burning paper and wood into three different offices. Some brave queers even went into the offices and grabbed computers, which were hurled to the ground — much to the crowd's delight. Nearby liberal protesters chanted "No Violence!" but were drowned out by the majority of the crowd cheering and chanting "Queer Rage!" Eventually more cops showed up and drove the demonstrators into the streets. We left on our own terms though. No arrests were made, and the demonstration continued stronger than ever.

The action was not isolated to the Bay Area. There was a solid week of thousands of queers taking over the streets in Los Angeles, several disruptions of speeches by Wilson, and many marches. On National Coming Out Day, October 11, a huge rally, the most intense since the Viet Nam War, took place in Sacramento with more clashes with police, and a few arrests.

Meanwhile, with the local press decrying the violent demonstration, and the lack of police response, Police Chief Casey announced that they would be arresting 11 people for the actions against the Old State Building, with charges ranging from vandalism to arson. They said that they were able to make positive identification of these people through media footage, and using information given to them by informants within the lesbian/gay community. This points out two problems within the radical queer movement.

First we are everywhere. That includes in Police Departments, Banks, Multi-National corporations, etc. Sexuality does not always, or even usually, mean unity. Otherwise there wouldn't have been any snitches. The second is that the radical queer movement is young, and politically inexperienced. Several hundred people smashed windows and started fires, surrounded by T.V. cameras and newspaper photographers. Only a handful wore masks of any kind. This just isn't smart!

The queer community is divided over the issue of property damage. The split is largely along class and age lines. These actions have shown the potential for radical street action within the queer community. It has also shown that it will come at the cost of alienating the assimilationists and liberals...so be it. All the better.

Common Ground? The Third Annual SEAC Conference



Photo by Mattias. From Brand Magazine.

BY CHUCK MORSE

ON THE WEEKEND OF October 5th and 6th, 2,000 people attended the third national conference of the Student Environmental Action Coalition (SEAC) at the University of Colorado at Boulder. SEAC is a student-run organization built around the concepts of ecology and democracy. The SEAC national conferences feature information and skill sharing for the student environmental movement. The theme of this conference was "Common Ground - Environmental and Social Justice."

Last year, nearly 8,000 came to SEAC's CATALYST conference, which was essentially a star-studded pep rally for young, white, middle class environmentalists (see "Environmental Conference" in *Love and Rage*, November 1990). The organizers of this conference wanted to avoid last year's hype, and emphasize grassroots organizing and critical issues such as racism and imperialism.

Plenary speakers were either student activists or left/liberal spokespeople such as Ward Churchill (Author of *Agents of Repression* and *The COINTEL-PRO Papers*), Heather Both (Director of the Coalition for Democratic Values), and Tom Hayden (ex-senator and founding member of SDS). However, the conference schedule was focused on three hundred regional and theme oriented workshops.

Left Green Network (LGN) and Youth Green (YG) activists made a key contribution to the weekend through tabling and literature distribution. We also offered two (well attended) workshops, "Ecology and Feminism: From Theory to Practice" and "Capitalism, The State, and Ecology." We handed out more than five hundred copies of a

YG/LGN pamphlet entitled "Ecology, Anarchism, and Green Politics," five or six hundred copies of *Love and Rage*, and nearly as many brochures for the Institute for Social Ecology. We also sold and gave out a good deal of radical books, magazines, flyers, and a few tapes of anarchist musician Jonathon Stevens, at our literature table.

Conference planners had expected approximately 4,000 students to attend, and were sharply disappointed by the low turn-out. Of the 2,000 people who were counted as participants, 500 of them were conference volunteers and two hundred others were there primarily to peddle literature, t-shirts, eco-commodities and political campaigns. I never saw more than 500 people assembled at any given speech or event. The participants, almost without exception, were from a very narrow strata of American society — white, middle class, college students.

The SEAC leadership recognizes, on some level, that the ecological crisis cannot be fully addressed without a bold analysis of all forms of domination — such as capitalism, the state, racism, and patriarchy. The connection of social issues to environmental issues has propelled them unwillingly towards a radical, oppositional politics. But most young environmentalists are estranged by this radical stance, which makes it difficult for SEAC to maintain the large numbers and flashy campaigns that had drawn many of the most active members into the organization. Like ecological groups everywhere, SEAC is facing the old "Reform or Revolution" question. We were there to push it in the later direction.

ARA Update

THURSDAY, OCTOBER 17 at about 10 pm a group of about 16 or more neo-nazis armed with clubs, chains, nunchucks, tear gas and a Rotweiler dog attacked an ARA organized demonstration outside the University of Minnesota radio station where White Student Union leader Tom David was the guest of a call-in talk show. Being out-sized and outarmed, ARA was not able to mount much of a defense. Three people were hospitalized with head wounds (including *Love and Rage* and AYF supporter Chad R.) and many others were teargassed.

Although we were routed by the nazis we were able to turn the defeat into victory by re-

grouping, calling in friends, arming ourselves with solid clubs and having an important



(although incomplete) discussion about strategy, violence, machismo, etc. We returned to the scene with double the numbers only to see Tom David's car leaving with police escort. Again, we were able to return to a safe place, this time to dis-

cuss our strategy of spreading the word about the attack and linking David's "right to free speech" with the violence perpetrated by his security goons. We wrote a leaflet for mass distribution, called a press conference and worked out proposals of action for the coalition.

I think the most important lessons from this experience are #1 Be prepared! Don't underestimate the opposition and don't be caught unarmed. #2 Don't let a defeat in the street demoralize you. One of the ways in which we are much stronger than the nazis is our ability to recover from those kind of defeats. It is difficult for me to imagine the nazis being able to recover in the same way we did. I think we will be ready next time.

Boycott

(Continued from page 7)

Far from casting our votes for the system, we will be fighting.

CONCLUSION

The election boycott will provide us with an opportunity to make our point to an interested audience. We will probably be attacked for our views, not because we are wrong, but because the stakes are high. With every article about the boycott that appears in the left press we will force much of the left and the nation to consider things they don't want to consider, dis-

cuss things they don't want to discuss: Where does political power come from? How will people be empowered? Would a "progressive" president really make a difference? What kind of change are we looking for anyway? Who are likely to be the agents of change in this society?

With every demonstration and campaign-trail disruption we will tell the world that there is opposition in this country, that there is a radical perspective, that there are people fighting for revolution. And with it all, with every flyer and phone call, every action and discussion, every success and every failure, we will be telling ourselves that we are an active, angry, loving, revolutionary anarchist movement.

Circle-A Round Up Update

LAST TIME WE TOLD YOU that there would be a regional gathering for anarchists and anti-authoritarians in the south-west. This time, we'll tell you when. It's January 4th and 5th in Austin, Texas. Proposed topics include: anarchist organizing, the present and future of @, the @ computer network, Situationist tactics, developing an @ community, and more. Contact:

Rob Los Ricos
504 W. 24th #81
Austin, TX 78705

Network Council Meeting

THE Love and Rage Network Council will be meeting March 28 and 29, 1991 in Hamilton, Ontario. The point of the meeting will be to address any business that needs to be acted on before the next conference but can't be handled by the CG or the PG. You or your group should send delegates (as many as you want, but only up to two voting delegates per group).

AMOR Y RABIA

UNA PUBLICACION MENSUAL
ANARQUISTA REVOLUCIONARIA

Noticias de Canadá

desde Ottawa

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Primer Encuentro Anarquista de México



POR GUSTAVO RODRIGUEZ

Sin duda alguna, vivimos en tiempos favorables a nuestras ideas; el anarquismo hoy, se erige como objeto renovado de interés.

Un buen ejemplo de ello son los intentos de reorganización y articulación del movimiento que se suscitan alrededor del planeta, así como la cadena de encuentros y conferencias que se han venido desarrollando en los últimos tres años.

Durante los días 14, 15 y 16 de septiembre, en la población de Ocoatepec, cercano a Cuernavaca, México, tuvo lugar el Primer Encuentro Anarquista de México. Debo confesar, que el nombre original con que se bautizó el evento fue: "Primer Encuentro NACIONAL Anarquista de México." Pero motivado por el asquito que le tengo a la palabra, la había obviado, sin caer en cuenta de la falta de objetividad que significa el omitir estos detalles.

El sábado 14 en la mañana (11:00 a.m.), llegamos a la intrincada y hermosa finca que nos diera albergue durante los días de la actividad. En medio de un paradisíaco escenario

natural y con todas las facilidades necesarias había dado inicio el encuentro a las 9:00 horas, contando con la participación de compañeras/os de diferentes grupos y colectivos (alcanzando el segundo día la participación de unos ochenta delegados) de México capital y otros de provincia de ciudades y poblados importantes. Como delegados del exterior asistimos representaciones de diferentes organizaciones y colectivos; por E.U. estuvo presente el compañero Vicente Williams por la W.S.A./A.I.T. de San Antonio, Texas, el compañero Frank Fernández por el colectivo de la revista *Guálgara Libertaria* de Miami, FL., los compañeros Tim y Tom de la librería Bound Together, de San Francisco, California; el compañero Alvaro Leiva y yo (Gustavo) por el periódico "Amor y Rabia". De España asistieron compañeros delegados representando a la C.N.T./A.I.T., a la Fundación Salvador Seguí y a la C.G.T.

Después de la presentación y de la bienvenida a los asistentes se dió paso a la propo-

sición de un programa y se discutió su metodología. Este programa fue propuesto por la Comisión de Comunicación para el Primer Encuentro, mediante la edición de un informativo (Diario Acrata, #0) que planteaba la organicidad del encuentro se desdoblara en relación a las afinidades de los participantes en un tema determinado, formando mesas de trabajo y auto-organizándose durante los tres días, concluyendo cada día de trabajo con la redacción de una cuartilla cuando máximo que serían recogidas por la comisión encargada de la memoria del encuentro y editada al final del día en números subsiguientes del Diario Acrata, donde también se publicarían las observaciones, consideraciones u opiniones de cada mesa de trabajo, las cuales se planeaba plasmar en un periódico mural.

Una vez decidido un primer tratamiento en pleno de las propuestas generales se pasó a la exposición de las mismas. La primera a cargo del compañero Alfredo Velarde, profesor de la UNAM y del colectivo que edita

la revista "Guillotina", que planteó la necesidad de convergencia de las experiencias y contenidos ideológicos positivos del anarquismo y del comunismo, para reformular un planteamiento ideológico, organizativo y de intervención para el Anarchismo de hoy. La segunda intervención estuvo a cargo del compañero Omar Cortés, de Ediciones Antorcha, quien realizó una amplia exposición histórica del anarquismo en México, señalando las diferentes tendencias y etapas, así como las experiencias organizativas del mismo. El compañero Rubén Trejo, de Enclave Autogestionario - presentó la tercera exposición: México: revolución democrática — burguesa o revolución autogestionaria, desarrollando un profundo análisis de la situación actual de México bajo la dictadura partidista del PRI. El compañero Braulio del fanzine *Motín*, continuó con la exposición de la experiencia ideológica y organizativa de su grupo. La compañera Ana Laura Hernández, hizo su intervención exponiendo sus experiencias en colectivos de mujeres punks para

discutir la realidad de aproximación de algunos sectores del movimiento punk con el movimiento anarquista. Concluyendo de esta forma la sesión del primer día.

El segundo día del encuentro, se realizó de un modo más organizado retomándose la metodología a seguir que había sido planteado en el comienzo; dando paso a la formación de mesas de trabajo sobre temas específicos. La mesa de trabajo #1, discutió las bases para la elaboración de una Declaración de Principios durante toda la sesión, igualmente la mesa número 2, concretó su trabajo bajo el título: Cultura - Comunicación y Educación, Ecología. En esta mesa, dentro de la educación salió a relucir la problemática de la mujer exmaroada en la discriminación y explotación de que es objeto en la sociedad patriarcal en que vivimos, lamentablemente este tema no fue abordado a plenitud y se abandonó el debate sin lograr nada en concreto. Se concluyó el trabajo de la mesa

(Continúa a pagina 3)

Cartas

Un Prisionero de los "Gusanos Yankis"

A Quien Corresponda,

Expreso mis agradecimientos por el envío de la publicación "Amor y Rabia" del presente mes y año. Estuve algunos meses privado de leer sus publicaciones debido a que los "Cerdos" que forman el panel administrativo en la prisión que me encontraba, "Green Haven", me estaban confiscando todo material de carácter político dirigido a mi persona. Muy grata sorpresa recibí cuando me fue entregado el Número 7 de Amor y Rabia, aquí en Sing-Sing, donde actualmente estoy. ¡Muchos gracias!

Debido a mi condición de preso en una mazmorra de los autoritarios "Gusanos Yankis", no cuento con bienes económicos pero estoy en la entera disposición para brindarles mi ayuda con el fin de mantener y extender la sección en español. ¿De que forma? Con artículos radicales, denuncias. Aquí en la prisión se cometen muchas injusticias y yo no tengo pelos en la lengua ni temor para hacerlo

Amor y Rabia es realizado por la Red Amor y Rabia, un grupo de gente lo cuales están de acuerdo en línea general con la Declaración Política de Amor y Rabia y contribuyen con su tiempo, dinero y energía a Amor y Rabia. Las decisiones mayores y la política general se determinan cuando los simpatizantes se reúnan para una conferencia una vez al año aproximadamente. Las decisiones interinas, menos importantes (de acuerdo con la decisiones de la Conferencia) las toma un Consejo de la Red de gente de varios regiones que se reúnan por lo menos una vez medinte las conferencias. Cualquier grupo con interes verdadero en el proyecto pueden mandar dos delegados a los reuniones del Consejo del Red. Decisiones que faltan acción mas rapido (de acuerdo con las decisiones de la conferencia y el Consejo de la Red) las toma un Grupo de Coordinación electado. El Grupo de Coordinación consultan por telefono, por correo y pueden reunarse. Decisiones cotidianas las hace el residente del Grupo de Producción en la ciudad de Nueva York, donde se publica el periódico. En algunas ciudades y regiones, simpatizantes de Amor y Rabia se han organizado para cooperar en el apoyo al periódico a nivel local y algunas veces participan en la red a través de su grupo o colectivo. Otros simpatizantes militan solos.

La mayoría de de los colaboradores de Amor y Rabia están activos en esfuerzos por cambiar al mundo, además de publicar Amor y Rabia. Los simpatizantes están involucrados en un amplio rango de grupos locales, en varios tipos de publicaciones, en redes que atienden asunto específicos y en organizaciones que militan nacional y internacionalmente y muchas veces inscriban sobre sus actividades en Amor y Rabia. La Red Amor y Rabia no es un círculo cerrado de amigos. Si estás de acuerdo en general con la Declaración Política y estás conforme a comprometer tu tiempo, energía o dinero en nuestro esfuerzo común, puedes convertirte en parte de la red y participar ampliamente en el proceso de tomar las decisiones. Pídale más información a la persona que te vendió o te obsequió tu copia del periódico, o escribe a:

Amor y Rabia
Box 3, Prince Street Station
New York, NY 10012
(212) 925 7966

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Brian, Williamstown, MA
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Chris, Bob, Ashley, Ed, Ira, Holly, Jesse

Traductores:
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Tratamos de publicar para la segunda semana de cada mes, así que pídennos que sumisiones están en la oficina para la primera semana de cada mes. Tratamos de mandar por correo los periódicos para la tercera fin de semana de cada mes aunque no es siempre posible porque no tenemos el dinero. Si encuentras dificultades recibiendo el periódico por favor llama la oficina.

Aviso Aburrido

Escucha. Artículos, cartas, Notas de Revolta, y otras cosas publicadas en Amor y Rabia no necesariamente representan las opiniones o los puntos de vista del Grupo de Producción, Grupo de Coordinación, Consejo de la Red, Conferencia o cualquier persona que toma parte en la Red Amor y Rabia. Impresámcne una variedad de artículos por una variedad de razones, incluyendo artículos que no estamos de acuerdo con, porque creemos que son interesantes o provocativos. ¿O.K.?

público. También podría hacer referencia a algunos errores en los artículos publicados con el fin de que se corrijan. (Crítica Constructiva.) No les quitaré mas de su tiempo. Por ahora me reitero a sus ordenes pero no sin antes enviarle mis saludos a nuestros compañeros Ariel Hidalgo, Gustavo Rodríguez, y a cada uno de los colaboradores de Amor y Rabia. Sin nada más.

¡Salud y Revolución Social!
Revolucionariamente,
José Juan Rodríguez

Otro Prisionero

Amor y Rabia,

A quien concierne en su despacho. No sé a quien me dirijo porque no hay ningún nombre en las líneas del periódico de quien lo escribe o quien lo dirige.

Pero sí les diré que me gusta el periódico Amor y Rabia, alguien me lo prestó y me gustó mucho leerlo, así es que por este medio les quiero les quiero hacer saber que me gustaría mucho ser parte de el o participar en lo que se pueda. Pero en este preciso momento les diré que me encuentro cumpliendo una condena en una prisión. Pero me gustaría seguir leyendo los

artículos que ustedes escriben, ya que son muy interesantes, y me interesa mucha la Revolución; esa porque yo soy un panameño, que no estoy de acuerdo con lo que está pasando en mi país. Así es que les quiero pedir si son ustedes tan amables de enviarme el periódico todos los meses pero les diré que no puedo apartar dinero alguno porque no tengo nada. Si son tan amables se los agradezco mucho.

Sinceramente su servidor,
Jorge Dominguez



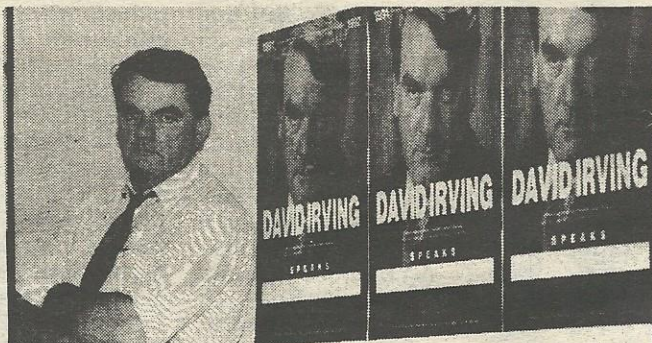
Nazi Fuera de Ottawa

UN HISTORIADOR REVISIONISTA británico, que pretende que el holocausto judío es una mentira, fue expulsado de un hotel del centro comercial de Ottawa y forzado a salir por la puerta trasera del edificio para evitar enfrente a los manifestantes.

David Irving, un propagandista Neo-Nazi y misántropo, salió del Hotel Skyline acompañado por la policía mientras

Irving intentó llevar a cabo su conferencia en el salón Tudor pero fue cancelado. El dueño del salón Franco Giammaria declaró que suspendió la charla después de recibir llamadas amenazadoras contra su familia. (Es una práctica propagandística de los neo-nazis el presentarse como víctimas de la sociedad).

Los manifestantes eran miembros de



que unas 30 personas le coreaban; "Nazi de mierda fuera de nuestras calles".

Administrador del hotel Hans Jastner comentó que expulsó a Irving después de ver sus carteles promocionales en la pared. Jastner agregó que Irving arandó el espacio para la reunión sin dar a conocer sus verdaderos propósitos bajo el nombre "Canada Endeavor". Sin embargo, el Hotel Skyline ha sido utilizado en otras ocasiones para reunirse grupos de la ultra derecha.

Queer Nation, punkis, anarquistas, y personas simplemente hartas del incremento de la nueva derecha. Irving ha ofendido a toda la sociedad con la excepción de machos blancos heterosexuales de la clase dominante. Es bien conocido por sus ataques verbales (y el apoyo a los ataques físicos) hacia los judíos, afro-americanos, mujeres y homosexuales.

-Autonomous Green Action (Acción Autonomo Verde)

¡Socorro!

SI NOS ESTAS LEYENDO, NECITAMOS de tu ayuda. Necesitamos mantener y extender la sección en español. Necesitamos traductores-ras, correctores-ras de pruebas, artículos y noticias de tu comunidad y tus comentarios, así como tu participación en este proyecto; escribinos, queremos saber lo que piensas o al menos escribinos para dejarnos saber que estas leyendo Amor y Rabia. Gracias.

Eugenio



Saludos

SALUDOS DEL GRUPO DE PRODUCCIÓN — en nuestra última reunión del Grupo Coordinador de Amor y Rabia decidimos incluir en la sección de español una sinopsis de los artículos escritos en inglés.

También, en el futuro, en nuestra lista de contactos aparecera indicado (ESP) los grupos con los que se pueden comunicar en español.

Subscríbete a Amor y Rabia

y recibirás cada número de este periódico mensual anarquista revolucionario por un agente uniformado del Estado. Indica tu preferencia y envía este cupón al:
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Yo quiero ser un simpatizante de Amor y Rabia.

Enviaré cada mes: \$5 \$10 \$50 \$100

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ENCUENTRO

(Continúa de página 1)

por ese día con las consideraciones de que la transformación debe darse en todos los niveles de la comunicación. La mesa #3, trabajó en base a: Organización y Autogestión, haciendo énfasis en cómo proporcionar apoyos concretos a los que lo necesitan (entre los Asistentes) y la instrumentación de una instancia que permita mantener el contrato entre los asistentes y establecer una futura red.

El último día se trabajó en plenaria; dando comienzo la sesión con la discusión de la reivindicación de la mujer, dada la brevedad y poca profundidad con que había sido tratado el mismo el día anterior en la mesa de trabajo #2. Tras amplio debate se informó que un grupo de compañeras asistentes analizarían ampliamente el tema y oportunamente se reunirían el 1 de noviembre (probablemente en casa de la compañera Luz María) y harían llegar las conclusiones a la Comunicación de Enlace, que lo informara a los diversos grupos para su debate. Acto seguido, se dió lectura a la Declaración de Principios presentada por la mesa #1. La plenaria aceptó la Declaración de Principios haciendo algunas

modificaciones. Esta mesa trabajó para la elaboración de dicha declaración tomó como documento base el Manifiesto del Socialismo Humanista, publicado hace unos meses en la revista Polémica de Barcelona, España.

De la segunda mesa de trabajo se tomó la propuesta de que en la medida de las posibilidades se participe en la defensa del ecosistema y la difusión de la cultura en general.

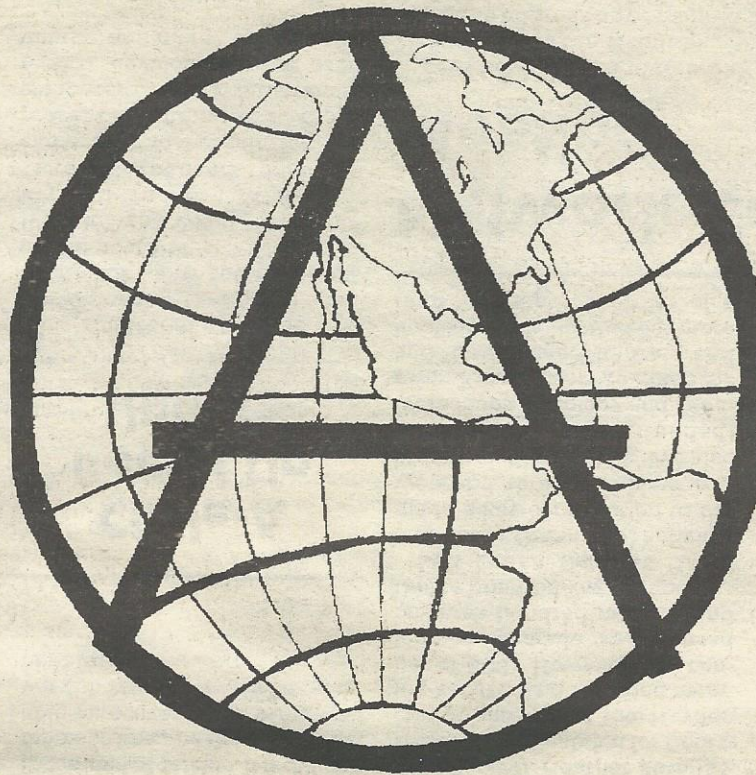
Respecto a la tercera mesa, la plenaria convino en nombrar una Comisión Coordinadora y de Enlace, para el intercambio e conocimiento de las actividades de cada grupo y sugerencias para una labor en conjunto dejando que cada grupo realice las actividades de acuerdo a sus posibilidades y preferencias, autónomamente. A tal fin se pasó al nombramiento de los integrantes, cargo que será rotativa cada tres meses. Al igual que se acordó realizar el Segundo Encuentro Nacional de Anarquistas para principios de noviembre de 1992.

Como conclusiones del encuentro, podría resumir que fue positivo. Aunque para algunos de los participantes no fue lo que esparban, lo cierto es, como bien dice el refrán Desde afuera se aprecia mejor" y este

encuentro, lejos de enmarcarse en lo que estamos acostumbrados a ver y escuchar (y a pesar de las influencias) no sucumbió en-

profunda preocupación por la presente y el futuro de nuestro movimiento.

Si bien encuentro en lo colec-



tre viejas historietas de la revolución española, la añoranza del pasado y consejo paternales de los gurus; más bien demostró una latente y

tivo no alcanzó todas las metas esperadas por sus organizadores, sí sirvió para lograr los objetivos por los cuales el mismo tuvo lugar: "la in-

terrelación de los diferentes grupos y personas de las diversas corrientes anarquistas, para conocernos y plantear la posibilidad de coordinarnos." Como bien expresaba el editorial (Diario Acrata no. 0) delineando lo que podría llegar a ser el encuentro, así fue: "nos reunimos en un acto de coincidencia en el tiempo y en el espacio, logrando compartir y comunicar nuestras experiencias e inquietudes, de conocer más allá de nuestra cotidiana actividad de poder discrepar o discutir, y de aprender no solo de lo dicho, sino de lo vivido, del compromiso que implica el trabajar juntos en una misma tarea común que aunque relativamente corta en cuanto al tiempo, quizás logre trascender estas fronteras; en el contacto, la escucha, el compañerismo y el sentimiento de fraternidad."

Fuí a un encuentro y encontré una multitud de anhelos y esperanzas, de ideas, colores y sueños, que a veces la realidad de lo cotidiano, el desvelo y la entrega nos aparta como si se tratase de un monstruo ajeno. Yes ahí, en la comunicación directa, en el contacto, que se llega a lo más puyro, ese fondo del individuo donde no hay ni odios, ni miedos, ni barreras, ni dogmas, ni grilletes, ni leyes, es entonces, que nos damos cuenta que en la anarquía solo uno es el lenguaje y que en este alfabeto de lenguas todos somos las palabras.

SE FORMA LA FEDERACION DE JUVENTUDES ANARQUISTAS DEL SUR DE LA FLORIDA

HOLA, Y BIENVENIDOS al primer boletín de la Federación de Juventudes Anarquistas del Sur de la Florida. Estamos tratando de involucrar mas personas en nuestro grupo. Comenzamos hace un mes atras con nuestras actividades. Trabajamos por la liberación de los pueblos de todos los gobiernos, y ni aquellos que nos esclavizan (la escuela, los jefes y la policía) podran detenernos en nuestro empeño. Luchamos contra todo tipo de racismo, en especial contra el KKK y los nazis. Apoyamos las luchas de los afroamericanos, de los hispanos, los asiaticos y los judios contra el racismo. Somos anti-sexistas y estamos contra todo tipo de discriminación. Debemos de luchar por lo creemos. Como podemos esperar que el mundo cambie si

no lo intentamos? Los gobernantes del mundo estan hartandose mientras la tierra se destruye rapidamente. Que cara hacen por nosotros? Nosotros no necesitamos de los gobiernos, podemos autoregularnos. El anarquismo no significa matarnos los unos a los otros. El anarquismo es la máxima expresión de libertad. Pero nosotros debemos de estar preparados para alcanzarlo. No puedes autotitularte ANARQUISTA si no estas haciendo nada por lograr un cambio inmediato. Debes de prepararte para donar tu tiempo y dinero si realmente quieres alcanzar la libertad absoluta e irrestricta. Tú puedes unirte a nosotros en esta lucha por un futuro mejor.

Saludos Anarquistas

Expropiación Masiva

UN GRUPO DE MÁS DE 100 jóvenes avalanzaron sobre las puertas del centro comercial Eaton's Centre en Toronto, alborotando una de las tiendas de ropa en un acto de expropiación.

Los jóvenes penetraron a la tienda "Stitches" arrazando con todas las jaquetas, pantalones y camisetas del establecimiento, mientras los empleados y tres guardias de seguridad se quedaban perplejos, mirando impotentemente los hechos.

"No estuve asustado" dijo Rohan Coombs, de 22 años de edad, empleado de "Stitches".

Paul Illy, asistente del administrador de la tienda, comentó: "Fue una locura. Nunca había visto nada igual en cuatro años. Yo ordené cerrar las puertas, pero fue inútil."

En la proxima hora la policía montada anti-motines arremetieron abriendose paso entre la multitud de más de mil personas que se encontraban reunidas en la calle Yonge afuera del centro comercial.



Más de una docena de autos policiales llegaron precipitadamente de barriadas vecinas. Policías armados de armas largas se lanzaron agresivamente de sus patrullas para proteger la prosperidad capitalista de más incursiones. Sorprismamente los bufones armados no se dispararon entre sí, ni dispararon contra ningún presentes. Cinco personas fueron detenidas de acuerdo a los re-

portes, pero no hubo cargos contra ellos.

"Stitches", como la mayoría de las cadenas de tiendas, importan ropas del tercer mundo y de talleres explotadores en los Estados Unidos y venden los artículos a precios altos para sus ganancias masivas. Los empleados reciben el salario mínimo sin beneficio alguno.

Puede ser que la idea de que "El obrero tiene derecho sobre todo lo que construye", sea lo que piensan los jóvenes de la clase obrera en Toronto y que mediante la acción directa implementan el concepto. O que se trate de un grupo de niños ricos consentidos, fuera de la ley, que salgan a robarse lo que mamá y papá no le compran.

De cualquier manera, quien pierde es "Stitches".

DECLARACION POLITICA DE AMOR Y RABIA

Amor y Rabia es una publicación mensual anarquista revolucionaria que intenta fomentar el activismo revolucionario anti-autoritario en Norteamérica y construir un movimiento anarquista mejor organizado. Proveeremos cobertura sobre luchas sociales, eventos mundiales, acciones anarquistas y brotes de resistencia. Apoyaremos la lucha de los oprimidos alrededor del mundo por el control de sus propias vidas. El anarquismo ofrece la más profunda crítica a la jerarquía y a la dominación, haciendo posible un armazón para la unidad de todas las luchas por la liberación. Tratamos de entender los sistemas bajo los cuales vivimos mediante nuestro propio análisis y rechazamos cualquier ideología pre-establecida. El anarquismo es un cuerpo vivo de teorías prácticas, conectado directamente a las experiencias de los oprimidos que luchan por su propia liberación. Anticipamos la revisión constante y radical de nuestras ideas como parte necesaria de cualquier proceso revolucionario.

Amor y Rabia es Revolucionario

Apoyamos el derrocamiento de toda forma de relaciones sociales autoritarias y la creación de una sociedad basada en la cooperación, en la solidaridad y la ayuda mutua. Reconocemos que la revolución social solo puede hacerse realidad la mayoría oprimida de la humanidad mediante un movimiento autogestionario. Apoyamos la utilización de cualquier medio necesario para emancipar a la humanidad y alcanzar así el fin de la guerra, de la pobreza, del hambre, y de la miseria generada por el actual sistema. Apoyamos el uso de tácticas diversas contra el actual sistema.

Apoyamos el uso de tácticas diversas en el desarrollo de una revolución social.

Amor y Rabia es Anti-estatista

Nos oponemos a todos los Estados (gobiernos) sin distinción de ideologías. El objeto del Estado es mantener y regular todas las formas de dominación. El Estado tiene el monopolio de la violencia organizada, la policía, el ejército y el sistema de prisiones, imponiendo la organización de la sociedad. Nos oponemos al sistema de inmigración y intentamos el movimiento libre del pueblo sobre las fronteras estatales. Creemos que la gente puede organizar sus vidas y sus comunidades. Esta organización por sí misma puede hacer que la gente tome el control de las funciones que ahora dependen del Estado.

Amor y Rabia es Anti-capitalista

Apoyamos todas las formas de resistencia a la dominación capitalista - resistencia tal como huelgas, luchas en lugares de trabajo, la ocupación de edificaciones (squating), huelgas por alquileres y luchas por el control comunitario de los recursos. Desesamos la transformación total de la producción y al consumo en una economía cooperativa y a favor de la vida, que además debe ser descentralizada, equitativa, fluida y experimental, y controlada por los que participan en ella.

Amor y Rabia es Anti-racista

Apoyamos la autodeterminación de todas las comunidades de color. Peleamos en contra de la supremacía blanca y trabajamos por una sociedad que respete la diversidad cultural. Reconocemos la opresión específica hacia el afroamericano, desde épocas de la esclavitud

hasta el presente. Luchamos por la liberación y la autodeterminación del pueblo negro en los Estados Unidos. Reconocemos que las bases para la sociedad racista de hoy son el genocidio y la asimilación forzada del pueblo indígena. Apoyamos la conservación de tradiciones culturales y los derechos a la tierra, de los nativoamericanos. Luchamos para erradicar el imperialismo cultural. Nos oponemos al racismo anti-semita. Apoyamos la autodeterminación de Québec y el fin de la opresión contra el francofono en Norteamérica. Nos organizamos contra el racismo del los "skinheads," el "klan," los nazis y el terror policial. Reconocemos el racismo implícito en la dominación y la explotación económica, política y militar del llamado "tercer mundo." Luchamos por crear una sociedad donde la gente pueda sentirse segura, respetada y no amenazada por el racismo.

Amor y Rabia es Anti-imperialista

La sociedad por la que luchamos celebrará la belleza de la diversidad humana, honrará la tierra y reconocerá las contribuciones sociales y culturales de la comunidad humana hecha por la mayoría de los habitantes del planeta, del pueblo de color. Para crear esta sociedad, la humanidad tiene que derrocar esta que ha sido impuesta sobre el planeta por una minoría mediante la fuerza, una sociedad que ha esclavizado a la mayoría de los pobladores del planeta para el enriquecimiento de pocos. Esto abarca no solo la dominación por el capital occidental, sino toda forma de imperialismo estatal. Apoyamos la lucha de todos los pueblos oprimidos y explotados, por la autodeterminación y liberación de la dominación extranjera o doméstica. Además,

también apoyamos críticamente la lucha de todas las naciones de menor poder contra el control y el abuso imperialista.

Amor y Rabia es Anti-sexista

Rechazamos el patriarcado y luchamos por la liberación y la autodeterminación de todos. Esto incluye la incontestable libertad de elección reproductiva y una más accesible atención médica y de cuidado, hacia todos sin exclusión. Reconocemos que la violencia sexual y el abuso son necesarios para la continuidad del Estado. El Estado no resolverá nuestros problemas. Promovemos toda iniciativa y nos adherimos tanto colectiva como individualmente.

Amor y Rabia Apoya la Liber Determinación Sexual

Rechazamos la autoritaria heterosexualidad de la familia patriarcal y la tradicional adopción de roles sexuales y apoyamos los esfuerzos por promover una pluralidad de relaciones humanas-sexuales en su justa proporción. Esto incluye la liberación de homosexuales, bisexuales, lesbianas y travestis.

Amor y Rabia No Discrimina las Edades

Las manifestaciones del generacionalismo toman lugar, desde la opresión a la juventud hasta las problemáticas de personas ancianas, de todo aquel que se marginado y alienado por esta sociedad. Nuestra idea de liberación es siempre activa y no puede representarse en un solo párrafo. Por lo tanto, esta debe ser planteada en todo su respecto en nuestro periódico, así como a través de nuestra vidas. Estos puntos no deberan construir las reglas de un juego a seguir, sino que deban compartirse

como tareas en las paginas que representan a la federación de jóvenes anarquistas (Anarchist Youth Federation - AYP) y en cualquier otro sitio que sea necesario.

Amor y Rabia es Eco-anarquista

Todas las formas de vida están interconectadas. Rechazamos el mito aquel que afirma que existimos fuera del mundo natural, por el contrario la vida humana como parte integral del mismo. En contraste, deducimos que toda forma de dominación social solo traza la destrucción del planeta y por ello, debemos acabar con la misma. El capitalismo no salvará el planeta por el solo hecho de hacernos cambiar nuestro estilo de vida o seguir una política de protección del ambiente. En realidad, tenemos que entender la complicidad del estado capitalista con todas las formas de dominación, tales como el patriarcado y el racismo, responsables de la actual crisis ecológica. La sociedad anarquista tiene que ser ecologista y a su vez, la sociedad ecologista tiene que ser anarquista.

Esta declaración no pretende incluir todos los planteamientos que condenen al anarquismo o anti-autoritarismo, como tampoco pretende Amor y Rabia darlo todo por entendido ni unificar todos los puntos de vista. No podemos representar el amplio espectro del heterogeneo movimiento anarquista contemporaneo, ni nos avergonzaremos de algun punto de vista controversial. Finalmente, buscamos la incorporación de nuestros lectores y otros activistas en nuestro esfuerzo por prosperar, aportando información, así como recibiendo la por parte de los movimientos que defendemos.